

# THE PACIFIC

Geo. H. Edwards  
16502  
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Volume LI.

SAN FRANCISCO, OCTOBER 17, 1901.

Number 42



First Congregational Church, San Diego.  
Meeting-place of the Southern California Congregational Association.

## THE PACIFIC

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# THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, October 17, 1901.

"The love of Christ constraineth us." Does it? Who? How much? If not, why not?

## A. B. C. F. M.

The ninety-second annual meeting of the American Board of Commissioners for Foreign Missions has passed into history, and the eleventh triennial session of the National Congregational Council is making history, as this paper goes out to its readers. Both of these are occasions of peculiar interest; calling for grateful praise, and involving the consideration of problems as grave and insistent as have ever taxed the wisdom and devotion of our churches.

The last meeting of our Foreign Missionary Society was held under the shadow of the terrible blow which had fallen upon China. This anniversary has been saddened by the danger overhanging one of its honored missionaries in the Turkish Empire. It has had to face, also, the problems arising out of an expanding work and contracting resources; how so to arouse the churches, as not only to wipe out present indebtedness, but to assure future financial solvency, without disastrously crippling the work. The story of receipts which the prudential committee had to carry to the meeting at Hartford was not cheering, but it ought to arouse every Christian man and woman to a new and holier determination. The regular donations (from individuals, churches, and various societies) was \$509,197.88, a shrinkage of \$7,338.15 from the receipts of the previous year. The Pacific Coast, we are glad to say, is not chargeable with any of this deficit; its contributions being \$1,763.10 in advance of the year before. So, too, it is a matter for grateful mention that while the Woman's Boards as a whole contributed \$13,114.28 less, the Board of the Pacific increased its offering to the amount of \$942.34. The severest loss is in the line of legacies. Too many good people evidently have been retained on earth, who should have been tuning their harps in the New Jerusalem. That is all right, however, for this world surely needs such, if only they will, while waiting for their exaltation, lay up the more treasure in heaven during the coming year. The queries of the Prudential Committee on this point ought to weigh heavily upon all hearts. "Do the friends of the Board, living in these prosperous times, consider that the maximum of its yearly receipts is

reached, and that this must be the standard for the coming years?"

And so, too, we commend to the serious and prayerful consideration of all our readers, the closing paragraphs of their report: "Therefore we say as a Committee, that we are not discouraged. Such a word has no place in the Christian's vocabulary. We expect the fulfillment of every promise of the Word of God, and that 'every knee shall bow, and every tongue confess, that Christ is Lord.' We are disappointed! The cry of our martyred missionaries and native Christians from far-off China we felt would be a clarion note to an awakened and challenged Christian church arrayed in front of heathen battlements. The sufferings from famine and pestilence, which have laid upon us a band of children for the future host of the Lord's army in India, we felt would be an appeal which Christian prudence and business foresight would count as rarely opportune. We had felt that the 'Advance Movement in Japan,' under a united Christian banner, in which multitudes have been before God asking the way of life, would be a joy so great as to call out the thank-offerings of grateful hearts, and awaken emotions so deep as to invite the Spirit's power in our own midst. Yea, we had thought that the needs, and successes in many lands, would be a call to give and do, such as no other time but the opening century could have inspired. The nerve of our hopes has been touched to the quick, as by a little and a little, almost every month of the year, the inadequate receipts have set our hearts throbbing with solicitude lest we be compelled to halt, at the time when the great leader says, 'Go forward.' We are not discouraged, we are disappointed! We feel the power of Paul's words: 'We have this treasure of the gospel in earthen vessels, that the exceeding greatness of the power may be of God and not from ourselves; we are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not left behind; smitten, down yet not destroyed.' Our work is that of the Risen Lord. It cannot be in vain!"

According to Commander Booth-Tucker, the Salvation Army, in the United States, consists of 3,000 officers and 20,000 uniformed members. There are 200 Social Institutes offering nightly shelter to 8,000 homeless waifs, the annual cost of maintaining these institutes being

\$300,000. Its work includes 44 industrial homes, giving employment to about 600 persons. The yearly expense for all departments of its work is \$1,250,000. The most suggestive fact in this connection is that this large amount represents the accumulation of littles; that it is characteristically the fruit of self-denial and savings. And it emphasizes the wisdom of carrying into more general operation the principle of systematic and proportionate giving in missionary contributions. Only this is needed to end the mournful plaints of our great missionary boards, to replenish their treasuries, to set forward the conquest of this revolted world,—for the consecrated men and women are ready, and the prayer of faith would follow the act of faith,—and to satisfy the yearning of our Redeemer's heart. The achievements of our Christian Chinese brethren are suggestive, in the same way that the Salvation Army teaches us. There are, e. g., about 400 members of the Christian Association in California. But these 400 men, none of them wealthy, all of them practically mere wage-earners, expend every year between \$4,000 and \$5,000 in distinctive missionary operations. Here, e. g., is the San Francisco branch, with a present resident membership of about 70. Their missionary contributions for the past year, exclusive of contributions through the California Chinese Mission, were \$1,568.43. Could such a rate of giving become general among the 10,000 members of our Congregational churches in Northern California, the financial troubles of our missionary boards would be lighter, and the results of labor more effective by far, than at present. God speed the day.

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#### Specific Prayer.

We have read, recently, of an humble negro woman, who used to sit in one corner of the gallery at church, on the Sabbath, and single out some young man as he came in at the door, and pray for him till she saw him come forward to join the church; then she dropped him, and singled out another, and prayed for him in like manner, till she witnessed a similar result; then she dropped him, and took a third; and so on, till, at the end of twenty years, she had seen twenty young men join themselves to the Lord in a perpetual covenant—young men with whom she had no personal acquaintance whatever. This fact was disclosed to her pastor on her death-bed.

We have personally known another, now living, whose daily prayers, thus made specific, have been a continuous benediction to her pastors, and a blessing to the whole church. Of Harlan Page, a godly man who lived in the early half of the last century, it was said, that he regarded every one he met, even casually, as sent by God to be the subject of his Christian service and prayer. He received the open reward of this specific prayerful effort, in scores of redeemed souls.

Some of our readers may recall a scene in Henry Ward Beecher's story, "Norwood," which exactly hits the case. It is that in which his hero, Barton Cathcart, visits Tommy Taft on his death-bed. The sick man has

been one of those keen, shrewd New England countrymen, who had grown up on a diet of religious doctrine which he refused to act upon or accept. He has left his religion to his wife, and now he is about to go hence unprepared. He has rejected with scant courtesy the approaches of other Christian friends, but Barton is his hero. And when Barton stands before him he asks him, "Would ye mind saying a little prayer—for me? It makes no difference, of course, but just a line of introduction in a foreign port sometimes helps a feller amazingly."

So Barton kneels by the bedside of the poor old sinner and begins, as most of us are wont to do, in a general way. But soon he feels a touch on his hand. "Say, Barton, ain't you steerin' a p'int or two off the course? I don't seem to follow you." Thus recalled, Barton prays again: "Lord, forgive Tommy Taft's sins" [ "Now you've hit it," said the old man, softly.] "Prepare him for thy kingdom" [ "Yes, and Barton, too." ] May he feel thy love and trust his soul to thy sacred keeping [ "Ah-ha! that's it. You're in the right spot now." ] Give him peace while he lives [ "No matter about that; the doctors will give me opium for that. Go on." ] And at his death save his soul, for Christ's sake. Amen."

There is great power in the scene as Mr. Beecher depicted it; and we use it now to emphasize the great gain which results from holding our thoughts to definite, specific subjects in prayers. We have two timely illustrations which may give point to the plea. One is the case of Miss Stone, the missionary now in the hands of Turkish or Bulgarian brigands, whose life apparently hangs upon a thread. Prayer for Miss Stone's release is prayer for missions. "Elijah was a man of like passions with us, and he prayed fervently *that it might not rain*; and it rained not on the earth for three years and six months. And he *prayed again*; and the heaven gave rain." So St. James instructs us not only as to the efficiency of prayer in general, but of definite supplication for specific objects.

The other timely subject of prayer, which we would mention, is the poor wretch who is shortly to expiate with his own life his murderous assault upon the life of Pres. McKinley. While we are engaged in gathering up and enforcing the lessons to be drawn from his atrocious crime, how many, shall we think, are those who take thought of his poor, blinded, misguided soul, so soon to pass hence into the solemnities of the world beyond? We cannot reach him by personal words, and that is well. The authorities are wise in thus removing, from him or his sympathizers, the opportunity of posing as a martyr. But we can reach him by way of the mercy seat; and for the prayer for his repentance and the Divine forgiveness—for this specific request, we have the highest possible authorization. Christ died for just such as he, Christ today surrounds him in his lonely prison cell with His intercessory grace. Above all the muttered or open curses of the wretch we seem to hear again the suffering Savior's plea, "Father forgive, he knew not

what he did." Could there be a nobler revenge for our martyred Chief than thus, upon the back of this foul murderer, to snatch Satan's prey from his clutches, and make of him Pres. McKinley's offering for the crown of his beloved Master? During the fortnight intervening between this and the final act of the tragedy, what a battle may be fought with the powers of darkness, what a victory gained for Him who bore from the cross of shame the soul of that ransomed malefactor! What a victory, too, over their own baser selves, for those who can thus learn, through Czolgosz, the divine pity for sinners and the meaning of the sacrifice of the beloved Son.

#### National Congregational Council.

From the forthcoming Secretary's report we glean the following suggestive items:

The total number of churches at the opening of the current year was 5,650,—a gain of 36. In the Pacific district 37 new churches have been founded, but 39 have been lost,—a net loss of 2.

The total membership is 633,349—a gain of 7,485. In this gain the Pacific States share to the number of 1,035.

Additions to the churches during this period have been 137,277; of which number 76,804 were received on confession, our share being 4,782.

In beneficence the report is not so cheering—a total of \$277,361 and \$6,214,570. There has been, according to this showing, in our own district a loss of \$40,049; in the whole country a net loss of \$547,260.

Homes expenses for the same length of time have been \$21,246,245; those on the Pacific Coast, \$105,097.

Removals by death have been 25,730—944 of these in the Pacific States.

Baptisms of children were 35,155,—a falling off from previous report of 1,211. Two thousand one hundred and twenty of these baptisms were on this Coast.

Sunday-school membership shows a loss in the New England States, and in the whole Mississippi district east and west; a gain in the Atlantic and the Pacific States. Six hundred and seventy-one thousand seven hundred and forty-three, which is the total membership, is less than three years since, by 13,961. Pacific Coast has a net gain of 1,444 in that time.

The statistics of the Y. P. S. C. E. will probably cause painful surprise. There are now 186,448 connected with these organizations, 10,153 in the Pacific States. But these figures are respectively 32,103 and 2,250 less than the corresponding reports of three years since.

It is no part of our present purpose to specify the conclusions from these facts. But it must be evident to every one that our churches are facing a serious situation, and that the problems calling for solution are such as to demand a wisdom coming down from the Father of lights, and a devotion which is supremely intent on hearing what God will say. May such wisdom be vouchsafed in great measure to the Council, and such a spirit to all our churches.

#### The Episcopal Convention.

Another notable event of the past two weeks has been the Triennial Convention of the Protestant Episcopal Church of the United States in the city of San Francisco—notable, whether considered as to its venerable ancestry and traditions, the high character of its members, the dignity of its proceedings, the number and gravity of the practical issues with which it is grappling, or the large Christian spirit and virility with which it is seeking to act for God's glory and man's best good.

It was interesting, in the only one of its sessions which we were able to attend, to mark how the Episcopal Church, in its missionary operations, is confronted by precisely the same difficulties, and is seeking to meet its obligations along lines substantially identical with those of our own mission boards. The work is everywhere opening up, their speakers averred. They see not how, without disloyalty to the Master, to draw back. Nor can they set their standard for the coming year at less than \$1,000,000. But meanwhile, the churches do not respond to appeals for financial support. During the past fiscal year, 4,700 parishes gave nothing to the cause of missions. The scheme which the Standing Committee on Missions is endeavoring now to work out is that of equitable apportionment of contributions. Under the operation of this plan, it was said, the Episcopal parishes in Vermont had increased their missionary contributions 300 per cent during the past twenty years. And yet the same objection to assessments, or apportionments, which have become so familiar within our Congregational fellowship, were said to prevail in the Episcopal communion, and its critics were endeavoring, in some way, to work around this fatal objection, and to secure the same result in a less arbitrary way. The same conviction, moreover, seemed to press upon the most thoughtful speakers, that no method could succeed, which does not recognize the essential principle of careful apportionment. The Woman's Auxiliary practices this plan—as do our own—and was referred to as the one organization of the church which does what it undertakes. How familiar the whole discussion seemed!

Another statement which was made draws our two bodies yet closer together in their missionary enterprises. Mr. Van Bokkelen, speaking for the diocese of California, stated that, from this time onward, it will assume entire self-support in its domestic missionary operations.

October is the month for conventions, of which an unusual number have occurred this year. The result has been a pressure on our columns which has necessarily shut out articles of more general interest. Have patience, therefore, brethren, you who, not unnaturally, wish The Pacific wouldn't take up so much of its space with reports of Associations. Your turn shall come.

The Christian (Campbellite) denomination in the United States reports a membership of one and a quarter millions. It claims, too, the largest percentage of increase of any religious body.

**General Association of Southern California—Fifteenth Annual Session.**

W. N. Burr.

"They read Ruskin, and when they knew 'The Seven Lamps of Architecture' by heart they built the church," whispered a bird as the doors of the First Congregational church of San Diego were thrown open to receive this Association. "It is complete—this building," said a big man who ought to know. "It cost \$17,000, the lots \$5,000—twenty-two thousand dollars, all told; and the building is a marvel for that money," said somebody else. Of course, this was a most successful meeting of the General Association of the Southland. How could it be otherwise, in such a temple and with such royal people as hosts? The success stared the Sunny South Congregationalists in the face at the very first session. The good people of San Diego made their welcome felt by showing *themselves* in large numbers at the beginning.

The pastor, Rev. S. A. Norton, D.D., with Rev. Dr. Day of the First church, Los Angeles, and Rev. Henry Kingman of Claremont, went to the platform and conducted the opening exercises. Whether it were so planned or not, the two selections sung by the choir fitly introduced the thought that was afterward emphasized in the sermon. "O, Come to My Heart, Lord Jesus" and "In the Cross of Christ I Glory" sang the choir; and then the Rev. Henry Kingman, taking for a text Malachi i: 1—"The burden of the word of Jehovah"—spoke on "The Mission of the Preaching of Today." The burden of the preacher's message is not exactly the same to every generation. Sometimes it is dogma, and again it is the practical message of sincere and righteous living. The burden of our day is the reality and the imminence of God. The vision that is to save men is still the vision of Christ. The church of our day is willing sometimes to take its eyes from the cross of Christ, too willing to exalt the ashes of roses out of which the fragrance is gone. The current of the thought of this day demands that strong emphasis be laid upon the teaching that "there is none other name under heaven given among men whereby we must be saved."

After the sermon the address of welcome was given by Mr. George W. Marston, one of the many earnest Christian business men who are workers in the San Diego church. Mr. Marston spoke in part as follows: "It is ten years since the Congregational Association of Southern California met in this city. You were received then in our Tabernacle, a very plain building, yet dear to many of us for its associations. It is a pleasant privilege now to welcome you to this more beautiful house, which has been our church home for five years. It belongs to you as well as to us. Share it with us always, but especially now in this annual gathering of our churches." (It did the hearts of some of Mr. Marston's auditors good to hear a business man speaking to many ministers say "*our* churches," not "*your* churches"). The speaker then welcomed the Association to the city and to the homes of San Diego; and, in conclusion, said: "Yet our warmest, deepest welcome to you is on account of the high and noble purposes that bring you here. This is not an excursion for pleasure, for social enjoyment, or any personal gain. The advancement of Jesus Christ's kingdom is the work entrusted to you. Our country is still under the shadow of a great loss. As in the twilight we often see things that are not visible under the glare of the high sun, so now, under the cloud of sorrow, we may see more clearly the pathways of duty and the better ways of life. Brethren, we welcome you to this quest for truth, this high endeavor for the best that God will give."

This first session was held on the evening of Monday, October 7th. The next morning the Association convened at 9 o'clock, and after singing a familiar hymn the following officers were elected: Moderator, J. L. Maile, Superintendent of Home Missions; Assistant Moderator, Mr. Ward, of Chula Vista; Scribe, Rev. C. N. Queen, of Ventura; Assistant Scribe, Rev. A. C. Dodd, of Rialto. Committees of Business, Nominations, and Resolutions were appointed, and then the program was taken up.

Rev. W. F. Day, D.D., of Los Angeles, spoke highly on "Federation of Benevolences." He suggested more thinking on and more discussion of this subject; favored one magazine that should combine the literature of the various benevolences; while recognizing difficulties in the way, favored a consolidation of meetings; and concluded by saying, "With this all else can be left to time and experience."

Rev. N. T. Edwards, of Escondido, spoke for the Church Building Society. "Most church organizations require a visible temple in which to worship," he said. "The building often saves the church"; and he told of a church that had been reduced to three members that would never have been revived had not a little wave of prosperity to the village found it with a building. In ten years we have lost one thousand churches, largely because they had no church building. The C. C. B. S., with sufficient funds in its treasury, might have prevented much of this. It is true that it is not the material equipment that is of the greatest relative value, but that for which the church stands. But a visible token of a worshiping community is of great worth in the building up of the noblest in life."

Rev. E. E. P. Abbott spoke for "The Foreign Field." "The world-wide enthronement of Christ is the central thought for the Christian world. It includes home missions and all; and in these days who can draw the line between home and foreign? In which of these fields shall we place the Philippines? If I were a bishop I would see that every minister here had the report of the recent Ecumenical Council, and that he could pass an examination upon it."

Greetings from the General Association of Central and Northern California were brought by President J. K. McLean, of Pacific Theological Seminary, and by Rev. W. W. Ferrier, editor of *The Pacific*. I congratulate you on your hopefulness," said President McLean. "I feel upon a high plane here." Mr. Ferrier renewed a acquaintance made with the workers of the Southland one year ago, at the meeting of the Association at East Los Angeles.

A paper on "The Secularization of Education," by Mr. F. E. Adams, was read by Rev. S. G. Emerson. "Is it just or wholesome that the element of spirituality should be left to itself in our educational system?" he asked; "for it is too true that only the highest attainment in secular things is now the ideal of many. The secular was not the most prominent element at the first. How shall we account for the change? The idea of religious liberty was caught and taught; but in interpreting religious liberty we have swung to the unfortunate extreme. The spiritual has been subordinated by the ruling out of the Bible from our public schools. We are sometimes told that there is no need for the small Christian college, but it has a place that is not taken by the university, a place that must be filled or we suffer. The home should help to counteract the evils of neglecting the spiritual in school training, but often it does not. The teacher can do much by the influence of his personality if he be

a man of spiritual ideals, but he cannot take the place of the Great Teacher of Matchless Character. The education of the whole man is the only true education, and the fostering only of secular ideas results in a weakened product."

In the discussion which followed attention was called to a book of "Selections from the Bible," that can be used in the public school with the approval of men representing various shades of faith; and the Superintendent of Public Instruction of San Diego rose to say that on the desk of every teacher in San Diego lies a copy of this book. "We cannot demand that it shall be read," he said, "but it may be." It was stated that in the Redlands high school selections are read from the Bible every morning. A plea was made for more religious training in the home, this being the institution in which God says the religious education of the young shall be rooted; and in this connection Dr. Day put in an earnest plea for the religious newspaper as one of the needed forces in family life.

Tuesday afternoon Mr. S. H. Herrick, of Riverside, read a paper on "The Relation of Religion to Business." The ground was carefully gone over by one who leans in the optimistic direction. Mr. Herrick did not hesitate to say that "more and more are men seeing that godliness is profitable, and are entering into the Christ-view of th gain from it"; and in naming prominent men who have been successful in the business world he saw them not as business tricksters, but placed the emphasis upon their Christian activity and manifest devotion to the interests of man's higher life. In the discussion which followed, the man who "thinks otherwise" was in evidence; but the man was not wanting who could arise and say: "I agree with the paper. It is time to stop accusing men of being dishonest because they are successful in accumulating wealth."

"The Legislative Side of the Liquor Business" was presented in a carefully prepared paper by Curtis D. Wilbur, Esq., of Los Angeles. This paper was ordered printed in pamphlet form at the expense of the Association. In the discussion, in which a number of Christian lawyers participated, it was declared that legislation has kept pace with the sentiment of the people; that the legislation wanted now is the legislation of the ballot-box.

The report of the Superintendent of Home Missions, Rev. J. L. Maile, was encouraging. Of the seventy-nine Congregational churches in Southern California, forty-eight are aided by the Home Missionary Society. During the year ending April 1, 1901, over \$7,000 has been raised for Home Missions on the ground, including two or three legacies. The Superintendent, a home missionary and an evangelist have been the special officials employed in this field by the Society. In looking to the future, the Superintendent emphasized the need of funds for new work. "No new work" is becoming a classic phrase, while there are still many localities where people have no gospel privileges. The discussion was led by Rev. H. W. Lathe, who recommended "that we keep the facts of our Home Missionary work before the churches in all the departments of our church work. The church is, first of all, a missionary body. 'Missions' is not a department of church work—it is *the work*. The right use of money for the Lord Jesus Christ is the highest evidence of spirituality."

Mrs. Warren F. Day, President of the Southern California W. H. M. U., spoke of the homeland work of the women's societies, and made special mention of work among the Chinese women of Los Angeles, which has been attended with unusual success during the past year.

Rev. J. H. Cooper, of Santa Ana, made an earnest plea for "Our Spanish Work." Some think that these people cannot be reached, but we have proved that they are accessible. Others say they are being well cared for by another church; but not more than ten per cent. are closely affiliated with the Catholic Church. Others say they are a dying race, and it is of no use to do anything for them; but suppose they are a dying race, shall we let them die unsaved? Spiritual results in this work are encouraging.

Tuesday evening was given to "Our Educational Interests." The first speaker, Professor E. C. Norton, of Pomona College, took for his theme "Constants and Variables in Education." "One constant is constant talk about our educational interests at Associations, State and local," began Professor Norton. "And the interest of the church in education is essential. There must be a greater reverence for God and man inculcated in our American youth. Another constant is that the ultimate aim of a true education is always character. Some may not agree with this, but it is true." Professor Norton, quoting Lowell's words:

"That great ideae

First make a man then let him be,"

Added: "Size is the variable, and character is the constant. The small college has its place in work that is done under the pressure of this ideal."

A strong address followed, given by Rev. Wm. Horace Day, on "The Responsibility of Our Churches for the Culture of Manhood." "The culture of manhood includes the culture of the whole nature. The Church is here to keep men true to the whole, to all that other agencies leave out. Whatever is lacking in the provision made by the commonwealth must be supplied by the Church. Education and instruction are often confused. Primarily, the college is the place that seeks to educate, the university to instruct." The need of contact with instructors was emphasized, and the statement made that it is impossible to give one's personality to a class of 500, but easy to give it to 20. The highest form of life is the life of him who knows God, and is the fellow-worker with Christ. A responsibility rests upon our churches to furnish the youth with the Christian college, as an agency for the culture of a complete manhood.

A strong appeal for Pomona College was made by Rev. Henry Kingman, the pastor of the college church. Mr. George W. Marston, Chairman of the Board of Trustees, submitted plans of the Trustees to complete the canvass for \$50,000 begun last year. Rev. S. A. Norton, of San Diego, spoke earnestly for the college, and offered the following resolution, which was heartily adopted: "Resolved, that this Association recognizes its responsibility to Pomona College, and requests that its interests be presented to each church some time during the year, either by the pastor or some official of the college, and an offering made; and that the churches interest themselves in the plans of the Trustees."

This session closed with the singing of the college hymn, "How firm a foundation, ye saints of the Lord, is found for your faith in His excellent Word!"

During the business session on Wednesday morning the Nominating Committee made its report, and the following standing committees were chosen:

Home Missions, for three years—Mr. S. H. Herrick, Mr. A. K. Nash, Hon. M. L. Ward.

Foreign Missions—Rev. Henry Kingman, Rev. R. B. Larkin, Rev. L. H. Frary, Mrs. J. H. Williams, Mrs. George Marston.

## THE PACIFIC

Temperance—Rev. C. P. Dorland, Rev. S. G. Arnett, Hon. W. A. Sloan.

Sunday-school—Prof. A. L. Hamilton, Rev. W. N. Burr, Rev. C. H. Abernethy.

Education—Rev. W. H. Day, Hon. C. E. Harwood, Rev. J. H. Mallows.

Directors Ministerial Relief Association—Rev. H. W. Jones, Rev. J. T. Ford, Mr. H. W. Mills, Rev. S. G. Emerson, Rev. George Robertson.

Arrangements for Next Meeting—Pastor of the entertaining church, Rev. O. V. Rice, Professor E. C. Norton, G. W. Marston, Rev. S. G. Lamb.

Sabbath—Rev. J. L. Pearson, Rev. H. T. Staats, Prof. D. H. Colcord.

Denominational Comity—Rev. H. W. Lathe, Mr. S. H. Herrick, Rev. N. T. Edwards.

Delegates to Northern California Association—Rev. C. G. Baldwin, D.D., Rev. F. S. Forbes, Rev. E. R. Fuller.

Report of Work of the Churches—Rev. J. H. Cooper.

Pacific Coast Congress—Rev. E. E. P. Abbott, Rev. J. L. Maile, Rev. W. F. Day, D.D.

Preacher—Rev. S. A. Norton, D.D.; Rev. H. T. Staats, Alternate.

Rev. O. V. Rice, Superintendent of the Children's Home Society of California, called attention to the work of this society. "The Children's Home Society is the place to get children when you want them," said this good man, whose business in life is the rescuing of unfortunate children from an environment of sin and placing them, as well as orphan children, in good homes.

The Superintendent of Sunday-school Work, Rev. H. P. Case, spoke earnestly on "Our Sunday-school Opportunity." "There are 83,000 youths of school age in our nine southern counties. In every little out-of-the-way district, where often not more than ten children can be gathered, school privileges are provided. But probably 35,000 young souls in Southern California are practically uncared for, religiously. What shall we Congregationalists do about this? First, try to enroll one thousand more of these youths in our church schools. Second, get to the front in Sunday-school methods. Third, secure a teaching power that will aim to make children wise unto salvation. Fourth, give one thousand dollars next year to the missionary work of the Congregational Sunday-school and Publishing Society. Fifth, have a Sunday-school Committee that will never let the churches forget."

The Narrative of the Churches, prepared and read by Rev. George Robertson, was as attractive and interesting as a page from a story-book. The reports show that the churches of this field have their faces well toward the light. Those reporting show a total of 479 additions to the membership during the year, and those that failed to report would probably bring the number up to one thousand. The following notes on this story of the churches will indicate the drift of the answers to certain questions sent out by Mr. Robertson to the pastors: The preaching needed today is the gospel in touch with the times. To the question, "Is expository preaching used?" fourteen answer "yes," fourteen "not very much," and others "somewhat; expect to use it more"; "used less frequently than formerly, but am beginning to turn back to it." The failure of evangelistic meetings to win souls is almost the universal report. Personal work has succeeded. If what we sometimes call "the old revival" is passing, there are indications that we are on the eve of the return of the *older* revival through personal work.

Of "discouragements," only two say that they have

none. How to break the seeming indifference of *men* to spiritual truth is the burden of many. Others lament the lack of family religion.

"What per cent. of Sunday-school children attend the church services?" The answers ranged from 10 to 100 per cent.

Concerning missions, the reports indicate that the pulse of the churches is beating faster. A question concerning books on missions that are being read brought out the fact that the "Life of John G. Paton" leads. In the list followed it was noted that home and foreign mission books almost alternated.

The financial outlook for the past year has been brighter. Some new churches and parsonages have been built, and many have made repairs.

"What gain or loss to the Church through modern Biblical criticism?" does not yet seem to be a vital question in Southern California, for very few of the churches feel the influences of this criticism at all.

"Socialism—how can the Church best control it?" By intelligent study of and great sympathy with social problems. By keeping in the light and trying to be a balance-wheel to keep others from overturning. Must not make environment, instead of Christ, the Savior.

Mr. Robertson's "Narrative" was followed by a service of prayer, led by Rev. Dr. Day, for "our churches, our pastors, our mission work, and our college." It was a tender, uplifting service, of unusual power.

"The Prayer Union" was reported by Rev. F. J. Culver. A meeting for prayer for our churches has been held monthly during the past year in Los Angeles, at the same time members of the Prayer Union in other places joining their petitions with those of the brethren at the Los Angeles meeting. Mr. Blackburn, of the First church, Los Angeles, reported an interesting movement among men for men—a "personal work" movement through which many men have been led to a new life. Others spoke of good results from prayer-groups organized for definite soul-winning.

On Monday afternoon the concluding business of the Association occupied the first half-hour of the session. The committee on resolutions made the report, and Rev. W. W. Ferrier was given a place to present the claims of The Pacific. Then President J. K. McLean spoke for "The Seminary," reviewing briefly its history, and setting forth the present conditions and outlook in its new home in Berkeley. He closed his address with a fine tribute to the results of the work of Pomona College during its history of thirteen years.

Rev. Thomas Hendry read a paper on "Religion in the Family." This was an earnest paper on one of the most important topics presented before the Association.

"No Substitute for the Gospel" was the theme of a paper by Rev. C. N. Queen, showing that there can be no substitute for the gospel, as seen in the nature of the human soul.

An impressive communion service followed, conducted by Rev. S. G. Lamb and Rev. W. H. Wolcott.

At the closing session of the Association on Wednesday evening the first half-hour was given to a praise service, led by Mrs. Porterfield, director of the choir of the San Diego church. A chorus choir of young people, remarkably well trained, sang sacred choruses in a manner to lift up the soul in worship, and a tender solo was helpfully rendered. After the praise service Rev. J. Francis Davies, of San Bernardino, delivered his lecture on "Atheism from the Logical Point of View." No fragmentary report can do justice to this masterly address. Dr. Davies is a thinker, an orator, and a man

of the faith of a little child; and for two hours he held well the attention of his audience under the spell of his magnificent thinking, reasoning, eloquence and faith, as he led the way, step by step, from fatalism to faith, from atheism to God.

The Association was adjourned after the benediction pronounced by Rev. W. F. Day, D.D.

#### NOTES.

The power behind the machinery of thos high-grade Association meeting must be largely credited to the wisdom and the high ideals and the hard work of the pastor of the entertaining church, Rev. S. A. Norton, D.D. Dr. Norton is one of the strong men of the Southland, physically, mentally, spiritually. He is held in high esteem by his brethren in the ministry. His people in San Diego are a rare people, and they have a rare man for their pastor.

The special music prepared for the evening sessions of this Association was exceptionally fine, and one felt that it was not rendered wholly for artistic effect, but that it was the divine message uttered in song. The San Diego church is more than fortunate in having a Mrs. Portfield.

Some twenty years or more ago to a day I was traveling on horseback in Lower California, about fifty miles below the Mexican border. My companion and I were driven by a rain to seek the shelter of a Mexican hut, the only one we had seen in several miles' riding. It was the least bit of a house, only two rooms, each of them perhaps six by eight feet. The family was the father, a Sonoran Mexican of nearly sixty years, the mother a young Mexican or Indian woman of about twenty, and two little children who were entirely innocent of clothes. When we got into the house there was barely room for us to sit down without putting our feet into the fire. But we had a royal welcome. I can see our host now before us, a handsome, swarthy Mexican, with a long gray beard. He held out his hands and said in the most delightful half-English: "My good friends, we have poca room, but mucha heart." "So, good friends of the Association, if there is anything 'poca' about our houses, our dinners, and our style, we wish to make it up in good cheer and heartiness—Marston, in his Address of Welcome.

This was emphatically a "Christian College Association," without being so planned. From the paper Tuesday morning on "The Secularization of Education" to the interpolations in Dr. Davies' lecture on Wednesday evening, the Christian college was in the air. Nothing was lacking but the Pomona College yell.

"That every man has a right to think and to teach as he pleases is too much the idea of our free American habit of thought. We need to revise our conception of liberty."—Rev. F. J. Culver.

"A man must be prepared to make heroic sacrifices who would do business righteously."—Rev. N. T. Edwards.

"Men need the gospel in their own lives, for how shall they preach the gospel if they have no gospel to preach?"—Rev. H. W. Lathe.

"In no realm save in medicine and religion is there so much quackery as in education, because parents have too low ideals of the end of education."—Prof. E. C. Norton.

"The development that is all-around is alone able to bring forth the *man*." "This nation is in 'the seats of the mighty' as no nation has ever been before."—Rev. W. H. Day.

"Suppose we were California Congregationalists without a college, what would we do? Plan and pray for

just such an institution as Pomona College. We *have* it—now the question is, what shall we do with it? We must continue to say by our deeds that education shall not be secularized."—Rev. S. A. Norton.

Father Bristol, of Ventura, who was eighty-six years old last June, was in his place on the front seat most of the time, from first to last. He still looks the picture of an old man in vigorous health, and though his hearing is somewhat impaired, he followed the discussions closely and frequently took part in them.

The attendance of ministerial members was good. On account of the distance a smaller number of lay delegates was present than usual. Among the men missed were Dr. L. H. Frary of Pomona College, who is building an organ and could not come, and Dr. Williams of Redlands, who, with his wife, is in the East wool-gathering at the National Council, the meeting of the American Board, and the A. M. A., etc., etc.

Rev. L. P. Hitchcock and wife, from Schenectady, New York, were welcome visitors. Mr. Hitchcock is supplying the Redlands pulpit during the absence of Dr. Williams.

"I am impressed with this—that no hobbies come into this meeting of your Association, or if they do the plane is too high for them, and they are kept down. It is a revelation to me. We do not always do things that way in the East."—Rev. L. P. Hitchcock.

#### The Bystander.

##### "What Is the Matter with the Churches?"

This was the subject of the paper read at the State Association by the Rev. George Hatch, the excellent pastor of the First Congregational church, Berkeley. The Bystander did not have the pleasure of hearing the paper, but he read it in *The Pacific* with interest—and a feeling of disappointment. Bystander began his perusal with the query, "What is the matter with the churches?" When he finished reading, he laid it aside with the question, "What is the matter with Hatch?" He seriously asked if his good friend had been sleeping in the tranquil town of Berkeley for twenty years, and just awaked with a Rip Van Winkle confusion. The Bystander concluded that the trouble is not so much with the church as it is with Mr. Hatch.

The Bystander writes on this paper because he honestly believes its premises and conclusions false. It misrepresents men like Darwin, Drummond, LeConte, Abbott, Beecher, George Adam Smith, Bishop Brooks, John Fiske, and a long list of influential religious leaders in the United States and England, who cannot be made the scapegoats for the so-called decline in the church of today. It is unjust to the successful and progressive pulpits which are honoring Congregationalism and advancing the kingdom of God by voices to which the world is listening. It is too late to slander science and socialism. The man who does it takes upon himself a grave responsibility. There is a liberal theology which is not to be contorted. The old facts of sin and redemption must be preached and preached without apology but if men conceive these facts in the language of science they have a perfect right to do so. Men are after the truth, irrespective of what is palatable or polite.

The surrender of the church to evolution was cited as a cause of church decline. "Evolution is an hypothesis of science. Because it is an hypothesis of science, the church should neither affirm nor deny it." This, in short, is his argument. Now the simple, unanswerable fact is, that evolution is not an hypothesis. But for the sake of argument, let us concede the hypothetical posi-

tion. If the church takes such an attitude toward hypothetical truth, what would become of the unproved and unprovable propositions of Christian theology, as, for example, the existence of God and the immortality of the soul? What would become of most of our sermons, and our systematic theology?

But evolution is not an hypothesis. If it is not, then the danger signal in Mr. Hatch's paper is a false alarm. The firemen who rushed out with a spirit of self-sacrifice to rescue the church from theistic evolution found no fire to fight. The fact is, it has been altogether too fashionable to denounce Darwin. Evolution is either right or wrong, true or false. If true, it needs to be frankly and fearlessly taught; if false, some wise man should prove it false. The author of the paper in question might have remembered the words of a wise Berkeley teacher, Prof. LeConte, who said: "The words evolution and evolutionist cannot any longer be used any more than gravitationism and gravitationist for the law of evolution is as certain as the law of gravitation." This was supposed to be generally accepted by thoughtful scholars and preachers. Evolution has been discovered to be "God's way of doing things." To surrender to such a plain, logical principle will not hurt the church. Convictions have been jostled, opinions have been shifted, and theology has been robed in a different language; but no fundamental truth in Christianity has been in the least changed by science.

Rip Van Winkle in theology has retarded the church more than the earnest men who have investigated while he slept.

"Also there has come upon the church a mid-summer madness, after what is known as the practical—namely, sociology, socialism, and kindred things."

Having expressed his vigorous opposition to hypothetical science, Mr. Hatch opens his guns upon practical Christianity, or "what is known as the practice."

He says: "Now it is certainly true that a right sociology is one of the branches of the Tree of Life, but it is only a segment, and a small one." This concession does give some justification to the "midsummer madness," though he might have added that the leaves, all the leaves of all the branches, were for the healing of the nations. He denies that Jesus was a socialist, or a democrat. The Lord's discourse on covetousness is cited as an illustration of the individualism of the Master's teaching. Jesus rebukes a man who, misunderstanding the drift of his discourse, asked for a personal application of his remarks. Instead, Jesus made a social application of his sermon, and said unto the people, "Keep yourselves from every kind of covetousness, for a man's life consisteth not in the abundance of the things he possesseth," and then he goes on further to talk about the man who "heapeth up riches and knoweth not who shall gather them." It was a notable discourse on the money question. It was Christian socialism.

If democracy means the reign of the people, brotherhood, fraternity, fellowship, liberty, and equality, if it means the elimination of class distinctions and the recognition of the people, then Jesus was a democrat, and, as Bishop Potter says, "the first great labor leader." Our Lord talked about social righteousness in a manly, sociological fashion when he gave instruction concerning the family, the rich, the poor, and the industrial order. Jesus was what every minister of the gospel ought to be, viz., an individualist and a socialist. The strong men of the Christian Church believe in the power of individualism and socialism, and work toward the kingdom from both points. The Bystander saw Dr. Huntington and Dr. Greer of New York lead the House of Deputies in

Trinity church in a noble discussion on the divorce question, not alone for the Episcopal church, but for every church and the nation. They were preaching the gospel, and the sort of gospel that is winning its way into the social conscience of the nation. If that is "mid-summer madness," let us have more of it. It is hoped that the National Council will be charged with the sociological spirit, as it meets under the black folds of the American flag, and is reminded, as it must be, of the perilous conditions beneath government and society. Let us have more of the gospel that strikes at once, conditions and individuals. Let us preach and practice the social gospel of our Lord.

For men who need a wholesome tonic the Bystander recommends Dr. Peabody's book on "Jesus Christ and the Social Question."

Mr. Hatch's remedy reads well. It is what the people call sound and spiritual. The delegates of the Association felt its power, and applauded. It was a John the Baptist speaking upon the assumption that the church is a great sinner and must repent. It was a passionate rebuke of other-worldliness, of preaching that is unlike that of the fathers, of institutional churches, of new organs, soloists, orators, fads, higher criticism, and the men who read the Scriptures in the spirit of evolution or of socialism. He ties these up in one bundle and puts both feet upon it. Standing over a "fallen" church, he pleads for a return to the past.

There is always room for repentance. The church is not perfect. Even the men who preach the old-fashioned gospel in good old-fashioned way have their problems. Mr. Hatch, who is an example of such preaching, doubtless finds it as difficult to realize his ideals as St. Bartholomew's church in New York, an example of "midsummer madness," and which backs it up with \$70 a day outside of its own needs, and has everything from a progressive pulpit to baths, athletic rooms, tailor shop for the aid of poor women, nursery girls' clubs, with over 800 members, a millinery room, news club, Chinese guild, loan society, children's savings bank, a Sunday-school of 1,250 members, a clinic where 8,000 poor people were treated last year. They have the sociological spirit so completely there that they put \$4,000 every week into such work, and every Sunday have preaching in English, Swedish, German, Chinese, and one or two other languages. The rector, Dr. Greer, believes in practical religion, and the Episcopal Church in America and the Established Church in England are both "mad" with the social spirit of Jesus.

Yes, there is need of "repentance." The church is not keeping up with Christianity. Workingmen believe in the one and respect the other, because the church is not sociological. Not only must scholarship repent and return to Christ, but the stand-stills, the Rip Van Winkles, the men who have lost their hold upon the age, who have grown pessimistic and discouraged, who are not sociologically insane, who do not feel the social spirit of the times, nor the beating human heart, who are vainly striving to stay the waves of inevitable progress—these must repent!

The "first works" of the church were marked by a noble brotherhood, a broad and catholic socialistic reach. To go back to Christ is to bring the kingdom of God through the kingdom of man.

There are reasons why the church has lost some of its power, but Mr. Hatch has not succeeded in naming these causes. The Bystander believes he does scholarship injustice, and makes a wrong diagnosis of the situation, when he names evolution and socialism as the chief enemies of the church of today.

## Acorns from Three Oaks.

Aloha.

## President McKinley's Theology.

I do not know about it. Have never read or inquired about it. None of the correspondents seemed to think the people cared to know. If Moses made any slip in his geology, chronology, or theology, this law-giver and law-leader for the American people found enough else in his books to go every Sabbath to the courts where Moses' books were expounded and take lessons of law and fidelity. When he came to die his Methodist doctrine of the Divine Sovereignty did not hinder his bowing to the Divine Way and Will.

His dying words, "It is God's way, his will be done," will be quoted all the twentieth century by the children of today, who are earning money in our cities to build monuments. Santa Clara county is afame with this zeal and more than nine thousand dollars are already subscribed for a monument, to be erected on the very spot where the Chief Magistrate came and spoke to us faithfully while yet his heart was anxious about his sick wife in San Francisco. All religious denominations have praised him, and men calling themselves infidels have used language about the dying hero which decidedly contradicted their claims to be called infidels. They have seen a religion manifested which made life sweet, home pure and beautiful, and dying peaceful. The pastor has a new illustration which will not wear out. The evangelist—whether of the old or new type—has a new point of appeal. "Let me die the death of the righteous, and let my last end be like his."

## Roosevelt a Hunter and a Writer.

They found him near the top of Mt. Marcy. But, oh! how fast he could ride toward his new duties at Buffalo. Mountains lift good men near heaven, and they get high views of responsibility and duty. The list of Roosevelt's writings is a long one. He has not been an idler with either pen or rifle. His books are clear, clean and conscientious. Men will read them more than ever to see the growth of that culture and that courage which have helped to bring the youngest ruler to the greatest country. Nor has any critic lighted on a false creed in the little church where the new President worshiped the first Sunday after his high duties fell from heaven on his burdened heart. We were all glad of a Christian President, who went to any true church where he could worship God and get heavenly courage. We will know what the "Reformed Church" is. But we will ask as we ask a man what State he comes from—because we care for the patriot man. Come he from Kentucky or Massachusetts, if he love the flag. Californians give him their hand.

## Home Missions Make Good Citizens.

McKinley and Roosevelt are products of Home Missions. Long ago New York was home missionary ground. Ohio was when McKinley was born. I have seen some of the heroic saints whose splendid preaching helped make the region where McKinley grew up, a bright corner of the great State of Ohio.

In plain English, the work of our Home Missionary Society is to train generations of men who will be satisfied only with such rulers as we have been thinking of these thoughtful days. Let us not furnish assassins for electrocution, but men for discrimination at ballot-boxes, and of courage for the country's high places of duty.

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The address of Rev. F. L. Ferguson (late president of Pomona College) is changed to 3 Lakeview Road, Winchester, Mass.

## The Sunday-School.

BY REV. F. B. PERKINS.

## A Chapter of Divine Providence. (Gen. xlvi: 1-15.)

Lesson IV. October 27, 1901.

## IV. Boyhood's Dreams Realized.

Nine years have elapsed since the Hebrew captive's elevation to Egypt's vice-regency; twenty-two years since he had looked upon the faces of his brethren. Joseph's dreams have come to pass, and he is receiving their obedience, the prophecy of which had roused against him their murderous rage. God's over-ruled providence has made its way through every plot of man; and the wrath which would not praise him has been restrained. Let us imagine ourselves as present on the occasion of Joseph's making himself known. Our interest is primarily centered upon him, only incidentally upon the others. What we are seeking is glimpses of the character of this remarkable man. Standing there in the audience-room of his palace, with all the surroundings of high rank and authority, it is natural to see in him first

## The Egyptian.

Such he had become by Pharaoh's act and his own voluntary consent. So far as we can learn, he had been unswervingly loyal to his adopted country. It must have required many a heart-wrench to settle down to the conviction that Canaan was never more to be his home. But he had done it; and henceforth the interests of Egypt were his own. It is a lesson which immigrants to this land of boundless opportunity may well take to heart. It is the duty which every one who comes under the aegis of our republic owes to the government which protects him. Patriotism must be one of the forms of a truly religious life (cf. Jer. xxix: 4-7).

It was with a statesman's far-seeing sagacity in planning and grasp upon details, that Joseph threw himself into the special responsibilities committed to him. With an energy to which the reforming zeal of the present head of our nation offers aptest comparison, this honest, capable, God-fearing man pushed his investigations everywhere, visiting every part of the country, instructing the people as to what was coming, inaugurating methods of relief, providing storehouses for the corn during those prolific years, and gathering it up against the time of need.

It strikes us strangely that, despite all these precautions, famine should have oppressed the land almost as soon as the years of scarcity began. But it shows the kind of people Joseph had to deal with—improvident, irresponsible, wasteful, and it goes far to justify the measures which at the beginning, and subsequently, he adopted for relief, measures which have been criticised as indicating faulty political economy. So they would have been, had he to deal with thrifty New England farmers, instead of Egyptian peasants—those ancient representatives of the emancipated slaves of our country; or had their surrounding conditions been such as obtain in this land of freedom at the beginning of the twentieth Christian century. All things considered, Joseph's plan of taxation and lease-holding may be commended as probably the best which could have been devised for that time and those people; a plan which is far and away beyond the system of any Oriental country today not under the most enlightened Christian influences. "God was with Joseph, and made all he did to prosper." This loyalty of Joseph to his adopted country comes out very affectingly in connection with the birth of his children. The coming of his

first-born was apparently attended with a change such as many of us have experienced who left Eastern homes for this western coast, but could not, for long time, bring ourselves to apply that term to our residence here. "And Joseph called the name of the first-born Manasseh: For, said he, God hath made me all forget my toil and all my father's house." That was the tie completing his union with Egypt. Henceforth it was *home*. Is there not something akin to this, also, in the gradual way in which our Father prepares our hearts and minds for the home he has prepared for us above? Heaven is apt to be "the far-away land of the soul until it has become the abode of parent, wife or child; then *it* is our home, and earth our inn. His second son Joseph called Ephraim. "For God made me fruitful in the land of my affliction."

#### The Man.

But these incidents which testify to his loyalty as an Egyptian also shed light upon his large-hearted manliness. Loyal as a citizen to his adopted king and nation, he was also supremely loyal to God. From this loyalty he never swerved, from the time when he became an inmate of Potiphar's family until the close of his eventful life. He was at the furthest possible extreme from that self-sufficiency which would claim everything for himself. When praised for his manifestation of unusual power, he was ever ready to disclaim the credit for himself, as though by his own power or efficiency he had done these things. It as the motive to his virtue overriding all others that God was his sovereign. How simply and truthfully, moreover, fell from his lips, in his first conference with his brethren, the confession, "I also fear God"! One thing seems to be certain, that in the midst of that idolatrous court he had borne consistent testimony to the God of his fathers. How else had his steward come to know that the God of their fathers had been watching over those unhappy sons of Jacob? And again, there was the constant witness not only within his own household, but, before all, in his children Manasseh and Ephraim. One thing we may aver, that God was known in Joseph's palace for a refuge, and through him to many an Egyptian household.

His humanity was not less marked than his religion. This was how he explained the whole providential course by which he had been snatched from his father's home and subjected to all his Egyptian experiences: "God did send me before you, to save much life." Time and again he refers to those experiences in this way; showing that it was the staple of his thought regarding the matter. That did not nullify the sin of his brethren. God's overruling providence never affects the culpability of our acts, nor lessens their desert of punishment, nor rids them of an accusing conscience, however it may evoke grateful emotions to find that their destructive range is limited. It was the act of a truly pious soul, however, to emphasize this feature of his brothers' dastardly crime; and, instead of allowing vengeful feelings to dominate him, to carry himself and them up to the court of heaven, and leave the matter there. It was easier for him to do this than for them. It ought to have been. And for the same reason it was easier for Christ upon the cross to pray, "Father, forgive them, they know not what they do," than for his murderers to take up the plea for themselves. It is easier today for him to make intercession for us, than for us to realize its calming power. It was the superior manliness of Joseph which enabled him to lead off in the reconciliation which followed. It is that in God, of which manhood at its best is the reflection, which gave him the grace to send his Son into the world,

not to condemn the world, but that the world through him might be saved. But these same incidents in the life of Joseph, which set forth the style of manhood, also hold him before us as

#### The Son and Brother.

What pathos there was—that we revert again to his children—what pathos there was, in those names. How it lets us into the man's heart, and makes us to realize the heart-sickness of those first years in Egypt! How often, while about his work in the house of Potiphar, in the long and dreary discipline of the prison, and even as settled in his own home, he had brooded over the encampment at Hebron, and recalled the faces of Isaac, and his father Jacob; of his dead mother, and of Benjamin, Rachael's parting gift to the household. Submissive though he was to God's will; and seeing more and more of the gracious plan unrolling, yet after all, nature would cry out, and the young man's heart would yearn for the dear old familiar scenes, and voices, and Hebrew dialect. Manasseh's coming signalized a change in all this, and, thenceforward, his days of loneliness were fewer and not so sad.

But the advent of his brethren, and his recognition of them, brought out a gush of filial and fraternal emotion again. Read over the story of those interviews, and note the tone of tenderness and the suppressed desire with which he refers to "the old man, their father," asking for his welfare, and for their youngest brother. "Is this your youngest brother?" he asks. "And he said, "God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother, and he sought where to weep; and he entered into his chamber, and wept there." And then, when at last the veil was removed and he had discovered himself to his brethren, what joyful haste there was, in his direction for them to return, and to bring back his father and all they had.

"Also regard not your stuff; for the good of all the land of Egypt is yours." How grandly fraternal was his acknowledgement of relationship to these rude men! And Joseph gave them wagons, and provision by the way! And oh, how it lifts our thoughts up to him whom Joseph in some measure foreshadowed, and to his condescending grace, in that he is "not ashamed to call us brethren." His open confession of us before the face of his Father which is in heaven, and the riches of those provisions for the earthly journey as well as the heavenly home, which his love has provided!

Let us mark, again, the generous forgiveness of this once rejected and abused brother; how he finds excuses for his tormentors when they could find none for themselves, and cheers them, quite in the spirit of that great Elder Brother of ours, whom we have despised and rejected, but who blots out our transgressions as a thick cloud and will not remember our sins.

But we must not forget the historical features of this narrative, in this spiritualizing process. What, then, may we imagine to have been Joseph's state of mind when first brought in touch with his brethren, and how may we understand the long and tedious discipline, to which he subjected them before disclosing himself to them, or inviting them to make their home in Egypt? I see no reason to think that he at all expected matters to turn out as they did. Indeed, as he remembered hem, he could hardly have anticipated anything good from them, such as would render it at all wise to do so. That, I should judge to have been the motive in his first rough treatment and imprisonment. That, and their unstudied conversation while confined, revealed the true inwardness

of their changed characters, as no amount of questioning could have done. Evidently conscience had been at work during all those years. They had not been happy years, not nearly so free from sorrow as Joseph's in Egypt had been, despite his sufferings. For go where they would they could not

"Pluck from the memory (that) rooted sorrow,  
Raze out the written troubles of the brain.  
(Or) with some sweet oblivious antidote  
Cleanse the stuff'd bosom of that perilous stuff  
Which weighed upon the heart."

That agonized face, that pleading voice, they had carried in their memories through all those two-score years. And under this salutary suffering their hearts had softened, and their care for their aged father and for each other had become more tenderly considerate. Yet even with this evidence of repentance before him, Joseph might be excused for some questioning as to whether it would be wise to locate them permanently upon Egyptian territory. The old wild and wayward dispositions might still make trouble, which would involve them all. Perhaps, too, having in mind the current prejudice against shepherds, he may have hesitated to expose them to its annoyances. His course toward Benjamin may have been a ruse, intended to withdraw him from the company preparatory to retaining him as an assistant. If so, Judah's pathetic plea, so full of filial and fraternal devotion, changed his plans, and determined the disclosure of himself to them and their settlement in Egypt. Under this impulse he first clears the room of all but themselves; then gives vent to his pent-up feelings: "And Joseph said unto his brethren, I am Joseph: *doth my father yet live?*" The avowal cast them into a tumult of conflicting emotions, which it required all of Joseph's address to quiet. When however, he had comforted them thus, he proceeds to provide for their future. With a grand magnanimity he proclaims his relationship to these uncultured men, and enlists Pharaoh's co-operation in selecting their future home and bringing them to it.

That was compassion like a god's. His whole course in this matter shows how clear and how true had become his conceptions of Jehovah, as contrasted with the Egyptian divinities; and how far he himself had been trained into a like spirit.

In his dealings with his brethren, also, he manifests the divine quality of his religion. He waited that he might be gracious only long enough, to determine that their penitence was genuine, and that in their characters they were prepared to receive forgiveness. Then the absolving word went forth and they were placed among the just. Even so, the consequences of their sins could not be wholly escaped; no more than you or I can ever wholly rid ourselves of our sinful past, and regain that buoyant innocence which once was ours. But the blood of Jesus Christ, our Father's beloved Son, does cleanse us from all sin; and so the sacrificial life of that brother became, under God's providence, a purifying bath for guilty souls of the sons of Jacob.

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Rev. W. R. Bair, our devoted missionary at Angel's Camp, Calaveras county, was at the last meeting of the General Association, and at its close made an excellent photographic picture of some of those in attendance. If any of our readers are moved to secure one of these pictures, they may feel that, aside from the pleasure to themselves, they are practically aiding the Lord's work in one of the most difficult missionary fields in our State.

## Christian Endeavor Service.

By Rev. J. H. Goodell.

Bible-reading: "I will make it a rule of my life to read the Bible every day." (II Tim. iii: 1-17.)

Topic for October 27, 1901.

The Bible is some time to be the great text-book of the world. The time will come when the profoundest thinkers in our institutions of learning will be devoted to instruction from this God-given book. The principles and their administration as shown in this special library, underlie all the advance of civilization in this entire world. They are the enduring substance and undying force in all character. The life they foster is the only one in which uninterrupted and ever-increasing joy is possible. And they are the source of all assured hope. Jesus said: "Heaven and earth shall pass away, but my words shall not pass away." Sooner or later the person who desires to be linked with a bright immortality must make these principles his major study. I do not know when his opportunity to do so will cease, but when it does he has lost all. The soul that begins earliest and continues the most faithfully will have the advantage. We may be absolutely sure of that.

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There never was a time when young people needed the exact knowledge of the Bible more than at the present day. There is a confusion of interpretation and a difference of emphasis which will unsettle the large majority of young people, unless they prepare themselves to appeal to some authoritative standard with which they have made themselves familiar. It is quite time that young people take this matter into their own hand. Long enough they have been running about, hearing this preacher and that, discovering how men differ in their views of the Bible, and deciding to which wing or feather they will attach themselves. The decided danger of today is that these young hearers follow their favorite minister or book. If the personality and attainments of the speaker impress them favorably, then they become enthusiastic admirers and followers.

\* \* \*

In some kinds of leadership this may be quite harmless. But in matters of such solemn import as one's relation to his God and his treatment of the utterances of the Son of God and his apostles, this is void of all reason. The psalmist knew better than to say a young man is to cleanse his way by taking heed thereto according to his favorite minister; it was "according to Thy Word." One of the first, last and continuous convictions a young person ought to have is that a minister is only a Christian whose dominant duty is to assist him in the knowledge and the practice of the word of God. The mere name or office, or position or ability of a minister, will not prevent him from being mistaken himself, and unsafe as the sole director of the principles of any human being. No man is a safe listener who does not know enough of the Bible to determine whether the preacher is dealing faithfully with the Word as God gave it, or advancing his own opinions and preferences. Any one who is not sufficiently acquainted with the Bible to decide that can never be sure he is being directed in the right path.

Hence, the supreme importance of this part of the Christian Endeavorer's pledge: "I will make it the rule of my life to read the Bible every day." It would have been vastly better if the pledge originally had been made to say "study" in the place of "read." A few solid thoughts on this Word are worth whole pages of read-

ing or memorizing. This is one book which we can study while walking to and from our work. Let the reader take any verse which is complete in itself, like this, for instance: "If any man love me, he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him." (John xiv: 21.) Or let him take an entire parable, or some single incident in the life of Jesus, and let that verse or passage be kept in mind, asking a series of questions to be answered by still further study of the Bible, giving good thought to it until something clear and definite comes out of it for the life. Any person who will form that habit will become educated in time in the very best thoughts this world has ever known. Multitudes of people spend enough time on the ferry boats, street cars, or railway trains, to become sound and strong in knowledge of the Bible.

\* \* \*

This is culture. Culture is what is meant by the sixteenth verse of our reference in Paul's epistle to his young friend, Timothy. That is culture in the kingdom of God. Nothing else is. Culture in God's realm must come from the knowledge and practice of God's book. Paul writes to the Corinthians that "Whether there be tongues, they shall cease; whether there be knowledge, it shall be done away." But "love never faileth." And Jesus affirms that the substantial character of love is the knowledge and practice of what he has said. Do not make any mistake about this important matter of culture. Much of it may come from our institutions of learning, and from our association with intellectually trained people. But however much of this we may have, if we do not cultivate ourselves assiduously in this Bible,—not *about* it merely, but in its principles—we are no more cultured people in the kingdom of God than a man might be in a gathering of scholars who knows nothing of language, literature, history or art. The foundation of all culture in the redeemed society of which our Lord is the sole leader is the knowledge of the principles learned from the Bible and our ability to practice them.

#### Action of General Association on Chinese Restriction.

The following resolution upon this important matter, unanimously adopted, was inadvertently omitted from our report of last week:

It is difficult to see how any fair person, whatever his attitude on the so-called "Chinese question," can take exception to this resolution. As a Christian nation, we have far more interest in the adoption of these as the guiding principles of our governmental action than have the Chinese or any other people. The resolution adopted is as follows:

"Whereas, The existing Chinese Restriction Law is by time limitations soon to expire;

"Resolved, That in the judgment of this body the provisions of any new restrictive act that is to take its place should be determined by mutual arrangement between our nation and China in accordance with the usual methods of international procedure; and in terms which would not be humiliating to either nation, and which should accord with those high principles of advanced civilization and beneficence along which our government is aiming to act in all of its present international out-reaches."

Rev. H. Hammond Cole, we are sorry to learn, is suffering from a severe attack of nervous prostration. He is at present confined to his room, and shut out from all society. And in this infirmity, brought on in their work and the Master's, we are sure that all his fellow-Christians will heartily sympathize.

#### Woman's Board of Missions for the Pacific.

President.....	Mrs. A. P. Peck. 819 Fifteenth street, Oakland.
Treasurer.....	Mrs. S. M. Dodge. 1275 Sixth avenue, Oakland.
Home Secretary.....	Mrs. W. J. Wilcox. 576 East Fourteenth street, Oakland.
Home Secretary.....	Mrs. R. E. Cole 1367 Castro street, Oakland.
Foreign Secretary.....	Mrs. C. W. Farnam Fruitvale.
Branch Secretary.....	Mrs. H. E. Jewett 2511 Benvenue avenue, Berkeley.
Superintendent Young People's Work.....	Miss Alice M. Flin 60 Santa Clara avenue, Oakland.

#### Annual Report of the Foreign Secretary W. B. M. P., September 1901.

We are fortunate in having with us to-day representatives from India and from Japan, who will report the successes, the difficulties, the needs and the hopes of their respective fields of labor.

For the other portions of the Master's vineyard, for which we, as a board, furnish working material, I feel impressed to lay before you some pressing needs.

The mission in South Africa at this distance and at this time seems very much like a fair garden that withers and droops and suffers for want of rain. The Ireland Home is closed, and Jubilee Hall was in a fair way to be closed also. The estimates made by the missionaries, after being put at the lowest figures possible with existence, were still further cut when the appropriations were made, and only for the fact that more students than usual were able to pay something toward their tuition this, too, would have been open only for a few weeks. As it is, the term is much shortened. The working force is smaller than it was in 1890, when Mr. and Mrs. Dorward went there. And those who are left are often over-worked. The war has not affected the mission at Natal, but it has stopped everything in the Transvaal.

Mr. Dorward says: "There is in Natal at present some agitation against missionaries, especially with respect to reservations held in trust by missionaries for the natives. The colonist now wants these lands and would like to move us and the natives off them. Consequently they have a good deal to say about us that is neither true nor flattering." They are dealing severely with the natives and restricting their liberty to a large degree. It is hard to foresee just what the immediate future of South Africa will bring forth. Dr. McCord, who went to Natal about a year and a half ago to do medical work, has been unable to practice because of a law that only physicians holding English diplomas can practice, and yet, strange to say, this same Natal government will grant to an ignorant native heathen, for the sum of 3 pounds 10 shillings (\$17.50) a license to practice among his people—the same class Dr. McCord would limit his practice to. Consistent, truly."

From Micronesia comes the loud call "Send us a missionary ship. Our eyes are weary and our hearts are heavy waiting for it." The Micronesian navy, which looks so well on paper, consists of one small schooner, capable of carrying only two passengers. The native teachers, who go out from the schools to the different islands, are dependent upon the annual visit of the Star for needed help and advice and encouragement, and now this is taken from them. This means more to a native

with his heathen antecedents and his recent knowledge of Christianity, than to us. And yet which of us could thrive in such isolation without some magic human touch, some mental or spiritual stimulus outside our own weak selves?

The International School for Girls in Spain seems to be in a transition state. Mrs. Gulick has been in America endeavoring to secure for it an endowment, in which she has partially succeeded, and doubtless in time the balance will be secured. This will place the school on a permanent basis, which is much to be desired. It is decided, also, to take the school back again into Spain from Bianitz, to which place it made its Hegora at the outbreak of the Spanish war. A committee has been appointed to investigate the matter of a suitable site. Endowment and a permanent home are the immediate needs of the school in Spain.

From Broosa comes the glad news that a teacher has at last been secured for them. Miss Holt was to sail from America July 31. We can scarcely understand what this means to those who have so long looked and prayed for a helper. The school is in a most encouraging condition. At the close of the school year there were, including both the kindergarten and the main school, 100 pupils, fourteen of whom were boarders. This is the highest number reached. Six graduated from the kindergarten, and the little tots were as happy and proud of their pink diplomas as were the three who graduated so honorably from the main school. All of these three began with our school at A, B, C, and have never attended any other, with a brief exception in the case of one of them. The class motto was "Aim high," and just before they took their diplomas Mrs. Baldwin, the mother of them all, pinned on each of their dresses a silver pin with the class motto engraved on it. In describing the graduating exercises Mrs. Baldwin says: "Our hearts were so full of thankfulness and praise that nothing could be a more fitting close than to sing the doxology by all standing. One of these girls united with the church at the June communion, and the others seem almost ready to take this decisive step. An urgent need of this mission is room. It is penned in between Mohammedans and Romanists on three sides, with a possible outlet only on the remaining side. This property is for sale. The eyes of our missionary friends look longingly upon it. One of them will secure it. If our mission is to live and grow it must secure this opportunity."

And now a few words for our dear Miss Denton, who is so soon to return to her life work. They need sorely at Kybots a new building for class purposes and to have the old buildings put in respectable condition. One thousand dollars will do this. She needs two lady teachers for her school. One should be well qualified in music. She has visited during her stay in America various colleges, but has failed to find those properly qualified who were willing to go. She needs a piano or an organ and would like to take it back with her. Is it not possible that some church or individual has a second-hand one to give? Another need is a communion set for the church in Tokio. A second-hand one would be most acceptable. Cannot some church that is introducing individual cups send their old set to Miss Denton? Surely, some of these needs could easily be met if they were known and understood by those who have the wherewithal to supply them. Miss Denton asks nothing for herself, but it is for her school and for the Christians of Japan that she pleads. She has given herself, her life, her all, to the work.

She has given up friends and family and country, and

it is little enough that her wants should be supplied. One thought more. The supply for these needs must come from private sources. The American Board is too straightened to consider them. Hence it will depend on some individual church or some private missionary lover to make glad the heart of Miss Denton and send her on her way rejoicing.

*Susan Merrill Farnam.*

September 4, 1901.

The \$25 in the report given by the church of North Berkeley to the Woman's Board of Missions for the Pacific should have been credited to the different societies as follows: \$10 to the Woman's Society, \$10 to the C. E. Society and \$5 to the Junior C. E. The \$15 given by the C. E.s to be applied to Miss Wilson's salary.

*Alice E. Dodge, Treas.*

#### A Servant of the Churches.

"When the cat's away,  
The mice will play,"

Is a couplet familiar to most of us since the days of childhood. To some it calls up one scene; to others, another. A modern version of this sentiment recently appeared in one of our dailies. The editor said, "Now that the ministers have returned from their vacations they will have to get back the people the devil has lead away."

This probably would not apply to all churches. It did not to the Lake Avenue church of Pasadena; for though its pastor was necessarily away on a long vacation of three months and a half, the work still went on under that man—the servant of the churches—Rev. F. J. Culver, whose large heart carries sunshine wherever he goes.

When Mr. Emerson was obliged to go East this summer on business that would detain him some time, he wanted a safe man to leave in charge of the work in his church; one who would be true to the people, and at the same time true to him. What more natural selection could he and the church have made than they did when they asked Mr. Culver to step into the niche.

The pastor's wife did not go East, but remained at home, and naturally was zealous for the welfare of the church. If any one would be critical it might be she, but as week after week he ministered to us we felt the choice had been a wise one.

His sermons were helpful and spiritual, having for their aim the deepening of the inner life. At the same time they were very practical, and many a word of encouragement and stimulus was spoken which would help the church in a material way, and make the union of pastor and people even closer. Mr. Culver could say many things that a pastor could not.

The prayer-meetings, under his leadership, though in the midst of summer, when many were away, were well attended, and the interest was kept up by the character of the meetings. They were varied, social, instructive, prayerful and spiritual.

Mr. Culver's faculty for getting close to the hearts of people makes him specially helpful in pastoral work. And this branch of the work was not neglected. "He went about doing good." I do not know of a man of whom these words are more true than Mr. Culver. The key-note of his life is service. I know not whether he ever took the motto "Ich dien," or not, but his life is beautifully carrying it out.

Some men are distinguished for their eloquence, others for the progressive scholarship, and still others for

their administrative ability, but no man on the Pacific Coast is rendering a larger-hearted service for the Master than he.

Now that Mr. Emerson has returned, and we look over the work that has been done during his absence, we feel that were we to select again a man to fill a similar position our choice would not be different.

*The Pastor's Wife.*

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### Mrs. Anna Jacks Dickie.

The portraiture of a virtuous woman in the Book of Proverbs may serve as a fitting introduction to this memorial. Of this good woman it was eminently true that "the heart of her husband did safely trust in her, so that he had no need of spoil; that she did him good and not evil all the days of her life. She looked well to the ways of her household, and ate not the bread of idleness." So wisely did she order the affairs of their home that her husband was left free for the burdens of a large and exacting business, which had else been impossible. She was like the "merchant ships" of his earlier construction, "bringing food from afar," rather than the battle ships, with which he has latterly been associated. "Strength and honor were her clothing." But, withal, this careful oversight of the household did not shrivel her higher faculties and harden her character into unloveliness, as is too often the case with these capable folk. Sympathy kept her heart tender and warm. For she was ever "stretching out her hand to the poor; yea, she reached forth her hands to the needy. She opened her mouth with wisdom, and in her tongue was the law of kindness." Kindliness and hospitality were, indeed, the laws of her household, alike to its members and to guests. The doors of that home swung open at the slightest touch, and a ready smile and words of greeting welcomed every visitor. Once within, there was no letting up of that genial hospitality until the cordial good-byes were said. Such were the influences which this home-mother shed around her, the atmosphere in which husband and children lived. Under such conditions, was it any wonder that the home became the refuge where the husband could find rest and refreshment? Was it any wonder that, the two working together, the children should have grown to be such as they are? For God is a God of order, and the stream which has flowed down for a century and a half from generation to generation of godly ancestors, has only shown its unabated virtue upon these shores to which it has been conducted. "Her husband is known in the gates when he sitteth among the elders of the land. Her children arise up and call her blessed; her husband also, and he praiseth her."

But the Hebrew picture, winsome as it is, lacks the most important feature in the delineation of Mrs. Dickie's character. For it makes nothing of the heavenly inspirations which were the constant and most effective power in making of her what she was. Above all, and in all, this large-hearted, pure and gracious woman, this true helpmeet, and tenderly wise mother, was an humble follower of her Divine Master. On His sacrifice she rested, in His words she read her law of life, and from his Spirit her own was nourished.

She was born in Stonywood, Donnyboonhead, Stirlingshire, Scotland, on the 12th of September, 1846. She came by birth into a rich inheritance of grace. For generations back her ancestors had been office-bearers in the "Church of the Secession," which was founded there in the year 1738. In 1751 her great-grandfather (on her mother's side), Mr. William Spiers of Lochgren was or-

dained an elder. He was succeeded by his son, Mr. Robert Spiers, who was ordained in June, 1778. Her father, Mr. Alexander Jack, was inducted into the same office in September, 1830. These all died in faith.

Her brother, Rev. Alexander Jack, was a minister of the United Presbyterian Church in Fayport, Fife, for over thirty years, going to his reward two years since. She, herself, was baptized and duly admitted to membership in the church of her father. Married there to Mr. George W. Dickie, she followed him to these Western shores, arriving in San Francisco in 1873, three years after her husband. In San Francisco all of her five children were born. Fifteen years ago Mr. and Mrs. Dickie removed to San Mateo, which has since been their residence. And here they have kept open house for relatives, friends and fellow townsmen. With its guest chamber most of those called to temporary supply of the Congregational pulpit have delightful associations. In that home, moreover, the beginnings of a most useful village literary and social club were made, and there their inspiring meetings have often been held.

There is was that, on the 7th of October, 1901, "God's finger touched her and she died," after months of suffering illness patiently borne. And so

"Life's pleasures all enjoyed, life's labors done,  
Serenely to her final rest she's gone;  
While the soft memory of her virtues, yet  
Lingers like twilight hues when the bright sun it set."

F. B. P.

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### Just How Much?

"I would do anything to get an education," said Joe, savagely thumping the down sofa pillow till a fine, fluffy dust flew from seams and corners.

"Just how much would you do, Joe?" said practical Uncle Phil interestedly. "As much as Elihu Burritt?"

"How much did he do?" inquired Joe. "Was he a boy without a chance?"

"No, indeed," said Uncle Phil, who never sympathized with whining Joe's way of looking at things.

"As many chances as you have or any other boy with brains and ten fingers. Had to work at the forge ten or twelve hours a day, but that didn't hinder him from working away in his mind while his hands were busy. Used to do hard sums in arithmetic while he was blowing the bellows."

"Whew!" said Joe, as if he, too, saw a pair of bellows at hand.

"How old was he? Older than I am, wasn't he?"

"About sixteen, when his father died. By and by he began to study other things. Before he died he knew eighteen languages, and nearly twice that number of dialects. All this time he kept hard at work blacksmithing."

"I don't have to work as hard as that," said Joe after a while, with a shame-faced look that rejoiced his uncle's heart.

Joe was a farmer's son, and in busy times there was a good deal for a boy of his age to do. So far he had not been spared to go away to any preparatory school to "fit" for college. So he had faint-heartedly and sulkily given up the thought of going there. Somehow Uncle Phil's words had put things in a new light.—Christian Uplook.

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Every family connected with the church should take a church paper, says the editor of a leading religious weekly. "Half the ills the church suffers would be alleviated if its individual members would only keep up with the progress made by the great body of religious workers."

## Church News.

### Northern California.

The Monday Club listened to an interesting and valuable paper by Rev. E. E. Baker, pastor of the First Presbyterian church, Oakland, on "Ritschianism"—what it does and what it does not do for the cause of theology. The thanks of the audience were expressed to Dr. Baker.

Pierce Street.—House to house visitation, which the pastor is pressing now, he finds to be his most effective form of labor.

San Francisco, Bethany.—The pastor is cheered to find the people more responsive to spiritual approaches at their homes than they seem to be elsewhere.

San Francisco, Third.—Six new members were admitted at the last communion service. The pastor preached Sunday morning on "Christ, the Bread." In the evening on "Humanity, the King of the Twentieth Century." A large portrait of the first pastor, Dr. Beckwith, now of the Hawaiian Islands, has been hung in the Sunday school room.

San Francisco, Olivet.—The ladies of the Olivet Congregational Church, San Francisco, are arranging to give the annual bazaar and dinner on Thursday evening, October 24, at Twin Peaks Hall, on the corner of Seventeenth and Noe street, opposite the church. The church has just been newly repainted, the financial responsibility being assumed by the Ladies' Aid Society.

Niles.—By the changing of the railroad tracks at Niles a high embankment crosses in front of the entrance to the church. This is a serious disadvantage to the property. The Ladies' Guild is raising a fund for the purchase of new lots. At a rummage sale held last week the sum of \$95 was realized. The pastor presented the claims of The Pacific last Sunday morning, and several new subscribers were obtained.

San Francisco, First.—Dr. Adams reported an unique marriage service in the church last week. The two contracting parties are employed in business which prevents their regular church attendance. On that occasion, however, being later in the evening, not only they but some 80 of their fellow-employees gathered in the church parlors. At the conclusion of the service and while the bride and groom were engaged in an adjoining room, the company filled the time with singing gospel hymns. Returning to the parlor there was an exhibition of wedding gifts, prominent among which was a large family Bible, from one of the employers. Several speeches followed, and also a prayer, led by one of the young men, the whole concluding with the Doxology. The whole incident was cheering in its revelations of the presence of a warm Christian life under conditions which we are apt to think of as stifling to the religious sensibilities, and which do often, but not necessarily, as this fact shows, prove fatal to any positive Christian life.

### Southern California.

Buena Park.—The new pastor of this church, Rev. Oliver L. Corbin, comes from Creede, Colo., where he has been pastor since 1897.

Redlands.—In the absence of Rev. Dr. Williams, pastor of this church, his pulpit is supplied by Rev. Lyman P. Hitchcock, who, since 1897, has been pastor of the church in Schenectady, N. Y., a large church, which has received numerous accessions under his ministry.

Ashland, Oregon.—At the quarterly communion service last Sunday, Oct. 6th, eight persons were welcomed into the fellowship of our church. Our membership has doubled within the last two years. Union evangelistic meetings, with Rev. D. F. Reed as evangelist, will be commenced in this city Sunday evening, Oct. 20th.

Los Angeles, Olivet.—Rev. W. A. Lamb was welcomed by a large congregation at his first service, October 6, after his return from his prolonged visit at the East. At the session on Saturday preceding of the Girls' Sewing school, which has been maintained for a long time by Mrs. Lamb, she was presented by the class with a beautiful gift of their own work as a testimonial of their grateful appreciation of her efforts in their behalf.

### Died.

DICKIE—At San Mateo, on October 7, Anna Jack, the beloved wife of George W. Dickie, aged 55 years and 25 days. The mother of William, Aleck, James, George, Fred and Anna Dickie.

GOODHUE—At San Mateo, on October 13, Georgiana (Tilton) Goodhue, wife of S. G. Goodhue and mother of Georgiana (Mrs. F. V. Jones), Olive, Carrie, Samuel and Edna, aged 61 years 3 months 19 days.

### Notes and Personals.

The annual meeting of the American Missionary Association, to be held October 22nd to 24th, in the First church of Oak Park, Ill., promises to be an interesting event. The program contains such prominent names as those of Dr. S. Parks Cadman, of Brooklyn, N. Y., Dr. Nehemiah Boynton of Detroit, Mich., Pres. J. G. Merrill of Fisk University, Miss Jennie Blowers, from the Porto Rican mission, and others. There will be representatives from the different mission fields, and the Jubilee singers are to furnish the music, always a rare treat. The year has been one of large results in all the mission fields. Never in the history of the nation was the work of this Association so much demanded as today. The island territories are coming under the flag, and present similar problems to those of our Southern States.

The First church of Alameda is greatly to be congratulated in securing a pastor so soon after the loss of Rev. W. W. Scudder in that relation. They have called to this office Rev. L. P. Hitchcock, a graduate of Hartford Theological Seminary, and for four years past pastor of the Evangelical church of Schenectady, N. Y. During those four years the church grew both in numbers and in influence, and, in parting from him, the officers took occasion to express in the strongest terms, both their appreciation of the value of his work, and their regret at sundering the tie. For some weeks past Mr. Hitchcock has been supplying the church at Redlands, during the absence of its pastor, and from that region also come back testimonials to the exceptional strength of his ministry. It is understood that Mr. Hitchcock accepts the invitation, and that his pastorate will begin on the first of November. It is a good church, none better, and worthy of the best man of our order—and they think they have secured him. It is an added element of congratulation that Mrs. Hitchcock has shown herself an expert and successful teacher of kindergarten methods. To them both the Congregational fellowship extends its heartiest welcome.

The entrance upon heavenly glory of Rev. Augustus C. Thompson, D.D., which took place from his home at Boston Highlands, Mass., on September 26th, removes

from earth one who for many years has been a marked character in our Congregational fellowship. For sixty years pastor of one church, he has exerted a strong and decided influence upon the religious life of that parish. In earlier days, when denominational differences were more acute, he was known even by those most bitterly opposed to him, as the model pastor. But he is perhaps better known through his writings, devotional and missionary. For over thirty years a member of the Prudential Committee of the A. B. C. F. M., and for a long period its chairman, his familiarity with missionary studies, his zeal in all missionary enterprises, and his enthusiastic devotion to the person and kingdom of Christ, have made him an important factor in determining the policy of the American Board. No face was more familiar on the platform at its annual meetings, and his words, though not as often heard as those of many others, were always listened to with deep respect and carried great weight in decisions. Dr. Thompson was born April 30th, 1812, and was consequently in the ninety-first year of his age at the time of his death.

Rev. Lorenzo Snow, head of the Mormon hierarchy, is dead at the age of 87 years. He was one of the original band, led the Mormon emigrants on their journey across the plains, and was one of the founders of Salt Lake City. He will be succeeded in the presidency by Joseph F. Smith. And so both of the factions into which the Mormon body is divided will be under the rule of a Joseph Smith.

#### Blue-Monday Papers.

By W. H. G. Temple, D.D.

##### Looking Forward to the Sermon.

Of all the work a minister does, there is none that so thoroughly employs him, that so lays claim to the very best and even all that is in him, as does the sermon. This demand is imperious, because it grows out of the needs of men in the aggregate, as they face the preacher, representing not only the whole parish, but the whole of every person in it. And while it may be true that no preacher expects to minister at one time to all the needs of any particular individual, not to mention the multiplicity of needs that arise from the varied circumstances of an entire congregation, and suggest treatment; yet is it not always true that every time the preacher stands in his pulpit he must realize that, to be lastingly effective, the whole man in him must speak to the whole man before him? And the more manly the whole man speaking is, the more manly will be the ideal which impresses itself upon the mind and heart of the whole man listening. Truth will always be tinged with the personality of the truth-teller.

If he be charged with the spirit of ecclesiasticism, his message will advertise it. If he be but a literateur, his sermon will be as poor spiritually as its master. If he be but a redactor, stringing together gems of thought from other minds on some pretty thin and poor material of his own, the people will wonder if, with discriminating scissors and paste-pot, they could not do almost as well themselves. If all through his pulpit ministrations there appear the conscious dignity and special holiness of his office, born of a class spirit, the gulf between himself and his auditors will gradually widen, until no oratory will ever be able to bridge it. I do not hesitate to say that the element in the sermon which most impresses any audience is simple, honest manhood. This is the residuum to which the totality of the minister is precipitated when in the midst of his weekly pulpit sweat.

Moreover, this manhood is intensely practical. It realizes that truth is not to be merely admired, but used. To the manly preacher, truth that wears only fantasies, or philosophical clothes, that dreams over occult and abstract reasonings, that gets its chief value from the reputation of him who recommends it, rather than from the common uses to which it may be put in every-day living, is too flimsy and unsatisfactory a thing to preach to ordinary men and women, who have aches and pains, hunger and weariness, sins and sorrows. If the pulpit can not help the pew, it is time for the pew to oust the pulpit.

Suppose the sermon is beautiful. So is a landscape. If that is the only sermonic quality, it would pay the people better to witness the exquisite pageantry of nature, than to be confined within the four walls of a room to listen to the best reproduction of it. Suppose the sermon is deep. So is a well; and yet I notice the bucket is filled very near the surface. Suppose the sermon is dramatic. So is a blizzard, intensely so. Almost any man can rage. Suppose the sermon is absorbing. So is a dime novel, or a cock-fight, to certain minds. Back of all these qualifying terms there must be that solid, substantial element of helpfulness, if manhood would lift up manhood. Then the more beautiful, profound, dramatic, absorbing in interest the sermon, the better.

Now, looking forward to this weekly message will occupy a great deal of the preacher's time and thought. Little, indistinct visions of it will at first float before him. His mind will probably exhibit the dissolving process of the stereopticon. The immediate past will overlap and intermingle with the immediate future. The receding sermons of Sunday last will become interlaced with the developing outlines of discourse now demanding his attention. Ghostly skeletons will present themselves against the sky. At first only a twilight radiance will illumine the preacher's thoughts. The headlines of truth will lie in hazy dreaminess, and foggy uncertainties of treatment will envelop them.

"What shall I make of the text?" is the one question which charms and yet often embitters the early hours of the sermonic week. And how natural it is for the mind to fly off from the special theme before it to generalities. If the process of preparation be rapid, and ordinarily successful, the pleased parson indulges in most charming reveries on the glory of sermon-making. If the blank paper on his desk look up at him with a provoking and sarcastic whiteness, as though challenging him to fill its exasperating lines with thoughts his mind has no power to express, or even grasp, the distracted fellow, for the moment—perhaps for the hour, or the day—questions the propriety of ever having entered the ministry; and if his case be especially desperate, rues the day that he was born. Brethren, if you have never been down in these glens of gloom, these deep mountain gorges of utter despondency, you have lost the blessedness of the contrast when you have bounded to your work with an ecstasy of emotion, which could only be superseded by a bona fide glimpse of heaven.

It is when everything goes well with the preacher in his preparation, that he forms the highest ideals of what his message should be. Spiritual vision quickens mental vision. There is a kind of logic that becomes keener because of an intensity of love. When we reach up the highest, we most truly realize that our aim exceeds our effort. In this mood the sermon becomes a divine thing to him who shall deliver it. His face flushes as he anticipates it. His pulse quickens as he contemplates the privilege of proclaiming its truth. He rejects in disdain every low conception of what this message of his shall

be. It must not be a message so dressed up in its Sunday doctrinal clothes, that it will have to undergo an entire change of apparel before it can cross over into Monday with its work and its washing; not a message so flimsy, ethereal, whimsical, or poetic, that it hasn't enough real, substantial matter in it to stand a stout breeze of week-day temptation, without scattering the violets and primroses everywhither; not an intellectuality so philosophical and complicated, that when the congregation of ordinary people begin to take it apart, they will despair of being able to put it together again; not so crowded with references to ancient history, archaeological research and scientific formulae, that the hearers will have to take a thorough course in antiquities and mineralogy before they can make it intelligible; not so thoroughly built up and so regularly mitred, that the people will be afraid to put the theoretical thing to any practical use; but a plain, warm, earnest, straightforward talk, from a manly man to similar men and women before him, about the way to live well, and the way to die well, through faith in the Lord Jesus Christ!

Well, the sermon is completed. In the light of its glowing truth the preacher bathes himself, until he bears it hot from his heart to his hearers. Occasionally a cloud of misgiving may float over his sky, but it will then amount to nothing. As he nears the critical moment, a spirit of prayer pervades his mind. Oh, for courage to meet the opportunity; for perspicuity in presenting the theme; for an earnestness that shall compel attention; for a tenderness of appeal that shall reach obdurate hearts; for a sense of the divine support that shall stay by him until the last word is uttered! The supreme moment comes. In the energy and consecration of execution every other thought has vanished. The preacher sees but one source of supply—the Lord Jesus Christ. He sees but one goal—human hearts and lives. All the vital powers of his being—animal magnetism, mental grasp, soul-passion—are pressed toward this personal mark.

Have I made the sermon on too lofty a pattern, too exalted a thing, such an ideal as is seldom reached by ordinary men? Not at all. I have been dealing, not with a highly-finished effort from a literary point of view, but rather with a strong, faithful, spiritual message. I have been describing a soul-born sermon. It is the only kind worth preaching. It may proceed from illiterate lips, or be the product of a polished tongue, and yet be distinguished by this essential quality. Our children are reproductions of ourselves. Plebeian babies are as dear to their parents' hearts as are patrician babies. If the sermon is born, not built, it will be a vital part of its author; and, as in our households, the latest born will be for the time being the best beloved. The preacher who, as opportunity offers, does his best and always his best, as far as circumstances will allow, and is conscious of it, will have this feeling of parentage toward his sermons. They will be the darlings of his heart, though on their parturition they may show defects and even deformities. The plainest preacher will have, in all its fervor, this love for his creations, and to him will come, both before and after their delivery, just as sacred and supreme moments as to the world-wide orator who captivates vast audiences at will.

And now the introduction has been presented, the argument unfolded and illustrated with picture or incident, the peroration concluded, and in the final moments the preacher has cast himself upon God in a few sentences of prayer. What then?

### Washington Association.

By Lorwerth.

The thirteenth annual meeting of the Congregational State Association of Washington met at North Yakima October 8, 9 and 10.

The weather was delightful, the hospitality of the people bountiful and everything contributed to make the occasion helpful and inspiring. Considering that the place of meeting was in the central part of the State and far away from where the churches are numerous, the attendance of pastors was especially gratifying. A wreck on the Northern Pacific Railroad near Ellensburg delayed the arrival of the delegates from the west side and necessitated the rearranging of the programme. The programme was characterized by a great variety of subjects, all of a practical nature. If prominence was given to any subjects it was in the direction of the development of the missionary spirit. The association was organized by the election of Rev. O. L. Fowler of Orting as moderator and Rev. Harry Mason of Medical Lake as clerk and Rev. C. A. Means, Snohomish, assistant clerk.

Rev. George R. Wallace, Westminster Church, Spokane, opened the association by a practical treatment of "The Church as an Integral Part of the Community Life."

Papers and addresses were given on "Foreign Missions," "American Missionary Association" and "Church Building Society," by Rev. W. C. Merrit, Mrs. A. Rice and Rev. F. E. Whitham.

The annual sermon was delivered by Rev. J. T. Nichols on "I Have Kept the Faith."

The "Narrative of the Church," by the Registrar, Rev. H. P. James, as usual, was full of interest. Some of the important items indicating the progress of the work are herewith submitted:

Net gain in membership, 103; baptism of infants, 208, and of adults, 112; expenditure for home work, \$69,560, an increase of \$6,155; benevolent contributions, \$19,635, a gain of \$10,298; number of Sunday school scholars, 9,881, a gain of 452, an increase of 852 in two years. To this is to be added 118 S. S. schools under the C. S. S. P. Society, with a membership of 3,731, making a total of 13,612, a gain of 691 in one year. The 58 Christian Endeavor Societies have a membership of 2,191, a decrease of 128. There are 131 churches in the State; six new ones organized during the year, three of them in Northern Idaho—Pricot River, Mullan and Grangeville. The association has on the list 149 churches, including Northern Idaho and British Columbia. Total received on confession of faith, 385.

The changes in pastors within the State have been unusual; nine have left the State and twenty new men are on the ground or are to be here soon. Perhaps never before were there as few fields vacant. More churches assumed self-support during the year than any previous one; Second Spokane, Edgewater, Taylor, Seattle, and New Whatcom pushing the matter. There were new buildings erected at White Salmon, Eureka, Pilgrim, Seattle, Hope, Sunnyside (federated), Columbia City, Brighton Beach, Ritzville (German). In course of erection: Ritzville, Pilgrim, Spokane, Mullan (Idaho).

Superintendent Scudder, who received a most cordial welcome, made a favorable impression by his presentation of "The Outlook," which was hopeful and encouraging. The addresses of Field Secretary Shelton were rousing and inspiring. The subject of Rev. E. T. Ford of Tacoma was "The Demand for Self-Support" and "The Hindrances," by Rev. A. J. Smith, Ahtanum;

"The Local Church and Outlying Fields," by Rev. Austin Rice, Walla Walla; "The C. H. M. S. and the Mission Church," by Rev. J. D. Jones, Dayton.

The Sunday school work was presented by Superintendent Greene, showing that the work had been prosecuted vigorously, resulting in the organization of twenty-nine new schools and reorganizing of more. Among the subjects arousing special interest was "The Theology of To-Day," presented by Revs. E. L. Smith and L. L. Woods; "The Preacher's Use of the Bible," by Rev. Elvira Cobleigh, and "Practical Preaching for the Times," by Rev. Edmund Owens. All the utterances gave evidence of a thoroughly evangelical spirit and an earnest desire to protect the gospel in its simplicity.

Platform addresses were delivered on two evenings on "Bringing in the Kingdom," by Rev. R. B. Hassell; "The Commercial Value of the Missionary's Work," by Rev. J. Edwards; "The Polity and Mission of the Congregational Church," by Rev. H. C. Mason; "Our Present Responsibility to To-Day's Problems," by Rev. W. H. G. Temple. The address of Miss Miner, recently from China, was listened to with intense interest and moved all hearts. Many of the subjects elicited earnest discussion, but the presence and power of the Holy Spirit were evident throughout all the sessions. All will long remember with pleasure and gratitude the "times of refreshing" enjoyed, and the cordiality of the pastor, Rev. P. B. Jackson, and people of the beautiful metropolis of Central Washington.

### Washington Letter.

By I. Learned.

Since we last wrote our Taylor Church, Seattle, has enjoyed a day of pleasure and profit in the gathering on October 2 of an ecclesiastical council at its house of worship for the examination of Rev. Lambert L. Woods, and, if deemed expedient, his induction into the Congregational ministry and his recognition as its pastor. Upon the council in answer to letters missive were the pastors and elegates of the following churches: Plymouth, Edgewater, University, Greenlake and Pilgrim of Seattle and the suburban churches of Bellevue, Columbia City, Kirkland and West Seattle. Rev. W. E. Dawson, a former pastor, also sat in the council and Rev. W. W. Scudder, Jr. Rev. Edward Lincoln Smith of Pilgrim Church was made moderator and Rev. J. T. Nichols scribe. Brother Woods gave to the council a very full and concise statement of his early and later experiences of Christian life, his doctrinal position, his ministerial relationship in connection with previous pastorate in Baptist churches and his reasons for leaving the ministry of the sister denomination. Not a little inquiry was made by members of the council in regard to all points as alluded to above, and the council when by themselves by unanimous and a very hearty vote joined with the church in carrying out its desire to give public recognition to Brother Wood as a Congregational minister and the pastor of this church, in whose service he had already spent seven months.

When a vacancy occurred in this pulpit in February last, Taylor Church, in view of previous experience, agreed that there must be at least six months of mutual acquaintanceship before another pastor should be permanently called. It was also agreed in its business meetings during February that only as a self-supporting church would it attempt to settle another pastor and go on with its work. It seemed as though the Master recognized its courageous purpose, when, during this preliminary acquaintance, the services of Brother Woods were found to be so entirely satisfactory and that he was will-

ing to accept the call of the church. He is held in very great esteem by the church and has the confidence of all his brethren in the ministry.

Sunday, October 6, was a day long to be remembered by the people of West Seattle, as well as by the group of our churches adjacent, because of the formal dedication of the new church edifice, the first church building on the west side of our Elliott Bay, Seattle's harbor.

The first work done by our denomination at West Seattle was begun in the spring of 1899, when, at the entreaty of some of the members of Taylor Church resident in that vicinity, Rev. George H. Lee, then pastor of Taylor Church, assisted by Superintendent Greene of the C. S. S. and P. S. and Evangelist McGregor, occasional meetings first held on week-day evenings, followed by a series of meetings continuing daily for many weeks, resulted in some conversions, a church was formed, and later, on August 25, 1899, recognized by council. How the church could be supported was a serious problem at the start, for there were no funds in the missionary appropriation by which aid could be supplied, and the people, none of whom had had the experience of leadership, could pledge to the pastor, Rev. George Kindred, but a mere pittance weekly. His faith and that of some outside friends was great enough to believe that some way could and would be found for the work to go on. The results are now to be seen in a reasonable salary, a growth of from thirteen to nearly forty members and a building (a cut of which is shown on our cover), costing \$3,500, and, with the lots, above \$4,000. Superintendent Scudder, who preached the sermon at the recognition service at Taylor Church on the 2d, also preached here the sermon of dedication. Dr. Temple of Plymouth Church gave an address to the people and was successful in raising the \$300 dollars which was wanted by the church to supply some deficiencies in its furnishings.

The prayer of dedication was offered by Superintendent Greene. In the evening Rev. Charles E. Newberry of Coupeville preached to a large congregation. West Seattle offers one of the very finest districts that can be found anywhere about our growing metropolis of the Northwest, and we predict a great growth and a prosperous future to this church.

The dedication of the church at White Salmon and of this West Seattle Church are but the beginnings of a series of dedications in Washington, that at Newport, in Stevens County, being, perhaps, the next, to be followed by those of Bellevue, Brighton Beach and the First Church at Ritzville, and yet still others later.

The German Church dedication at Ritzville you have already had some account of a couple of weeks ago.

Rev. H. W. Young, missionary of the C. S. S. and P. S., is assisting in the new church at Pleasant Valley, Custer P. O., Whatcom County, in getting well under way their new building, which it is hoped may be completed before the end of the year.

We have been attending during the last few days the meeting of the German Association of Washington at North Takimo—a very excellent meeting, if which an account will be sent you by another correspondent.

North Takimo, Wash., October 11.

Friends are helpful also in the ministry of kindness which they render as two walk on together. A true friend is unselfish, thoughtful, ready always to render aid in every possible way. Especially should friendship show itself in time of trouble. "A friend is born for adversity."—Rev. J. R. Miller, D.D.

## Our Boys and Girls.

### On a Bedroom Wall.

Sleep sweetly in this quiet room,  
O thou, whoe'er thou art,  
And let no mournful yesterday  
Disturb thy peaceful heart;  
Nor let tomorrow scare thy rest  
With dreams of coming ill;  
Thy Maker is thy changeless Friend—  
His love surrounds thee still.  
Forget thyself and all the world,  
Put out each glaring light,  
The stars are watching overhead;  
Sleep sweetly, then—Good-night!

### How to Be Polite.

"He is the most polite little child I ever saw." The lady was speaking of a little boy who is her private pupil. "I do not believe he could be impolite without positive effort."

"Oh, dear!" I thought; "think of the scores of boys who can not be polite without positive effort, and without being urged to that effort besides!"

"He insists upon placing the most comfortable chair for me," continued the teacher. "He will not pass out of a room before me. If we get into a car together, he pays the fare, and looks after my general comfort with the care of a man. If a woman gets into the car and is compelled to stand, the child is distressed until he has surrendered his seat, always removing his cap. And I think he is unconscious whether the woman is richly or poorly dressed. The other day I got a tiny spot of ink on my finger; quick as a flash he left the room, and came holding a basin of water in one hand, a piece of soap in the other, and a towel over his arm, and, with a face full of sympathy, said: 'I saw you had a spot on your finger.' The boy is so different from the pupil of a friend of mine in the East. The boy is taught in company with a little girl of about his own age. The little girl is very unselfish, and dearly loves to do kindly things for others. She will arrange the boy's chair, get out his books and papers, and will put them away; but if he is asked to do the least thing for her, he scowls and frowns and actually growls."

Two boys, each with the same opportunity, but how differently they use it!

"Manners, after all, are largely a matter of heart," said a sweet, lovable woman the other night to me. At once I thought of these two boys. It certainly was true of them. One boy is unselfish, the other is selfish, and this difference is shown in their manners. Some one might tell the selfish boy every day how to be polite, but until he learns to think of other people, until he learns to think of their rights, until he learns to think that there is pleasure in making other people happy, no amount of talking will make him polite.

Every boy and girl should cultivate the habit of acting politely until it becomes so perfectly natural that to do an impolite thing would shock them, would rouse them to a sense of what they had done. They should be affected mentally when they are impolite as they are physically by stubbing their toes when walking. The boy who has to be reminded of his table manners constantly certainly can not enjoy his food as the boy does who learns naturally how to eat in a manner which gives no offense to any one. At a large hotel last summer a little boy's table manners were so offensive that those who sat at the table with him used to go to the dining-room door, and if he was at the table, wait on the piazza until he was through.

It would have mortified the boy if he had known it, but bad manners were his natural manners. If talking would have made a boy have good manners, his would have been perfect. It is what a boy or girl does that gives them their position; not merely what they know.

Learn what is proper and right, then do it; have too much self-respect to be impolite.—Christian Union.

### Bible Counting.

"I think I can say my 'leven times," announced Happy at the dinner table.

"But we don't say tables on Sunday," objected Walter.

"Leven times one are 'leven, 'leven times two"—began Happy.

"I wonder how much Bible counting we can do. Which of you can tell me something of which there is but one—something mentioned in God's Word?" said mother.

"There is only one God," said Carl, reverently.

"That is right. There is but one true God. Now can you tell me something of which there are two?"

"Two persons were created and put in the Garden of Eden," said Walter. "Two spies brought back a good report of Canaan," said Happy. "There were two Jerusalems—one on earth and one in heaven." "And Isaac had two sons, Jacob and Esau."

"Now what have we for three?"

"Jesus was three days in the tomb." "He took three disciples into the mount of transfiguration."

Four was not so easy, but mother remembered that Lazarus was dead four days before Jesus raised him to life.

For five Walter remembered the five barley loaves.

Six was better. There were two plates of shew bread, with six loaves on each. "The disciples were sent out to preach in six couples." "And there were six cities of refuge in Canaan."

Seven was a very good number.

"Seven days in a week." "Seven pairs of each kind of clean animals went into the ark." "There were seven bowls on the candlestick."

"Zimri reigned over Israel seven days." "Balāam offered seven oxen, and seven rains, on seven altars."

When they came to eight, Carl said that eight persons went into the ark, and it was some time before somebody else remembered that Josiah was eight years old when he began to reign.

Nine called for two answers.

"There were nine ungrateful lepers." "The woman in the parable had nine pieces of silver left after losing one." "Who can have something for ten?"

"There were ten virgins in the parable," said Walter. "And ten pounds in another parable," said Carl. "Ten spies brought back an evil report." "And Job had ten children, twice," said mother. "Now for eleven."

"There were eleven disciples left, after the death of Judas."

"Eleven of Jacob's sons went down into Egypt for corn," was Walter's answer.

"Now we will have twelve, and that will be all for today," said mother.

"Twelve apostles." "Twelve tribes of Israel." "Twelve foundations of the Holy City." "And twelve pearly gates."

They all resolved to find out more numbers for next Sunday.

## THE PACIFIC

### **IMPORTANCE OF A WISE CHOICE**

It is said of Thomas Marshall, the eminent statesman of Kentucky of a generation or more ago, that he was, in his early life, greatly moved by the power of God to become a Christian. He debated the matter. It seemed to him that if he should become a Christian he must become a minister of the gospel, and this he was determined he would not do, as he was determined upon the law and political success. One night he was in a prayer-meeting. An earnest prayer was being made, and he felt that if he remained until its conclusion he must yield. Determined that he would not yield, he seized his hat and rushed out of the room. Never after that did he have an impulse to become a Christian, but went on in a life in which he had some worldly success, but in which he destroyed himself in a course of dissipation. Almost the same thing is said of Aaron Burr, one of the brightest and worst men who have ever lived. He tells us that when he was about nineteen years of age he saw that a decision must be made between the world and God. He went into the country for a week to consider the matter. He then made a resolution never again to trouble himself about his soul's salvation. From this time he threw himself recklessly into sin, sinking lower and lower in depravity and unrighteousness.

We are to choose Christ and life, and then we are to go on in the right way, pressing toward God in the way of faith and obedience and holy service.—*Herald and Presbyter.*

### **IN HIS LIKENESS.**

Did you ever watch a little child taking a lesson in model drawing? Never two strokes of the pencil without a glance at the model. And the first law and the last law of the imitation of Christ is just this—"Looking unto Jesus." We must fix our eyes upon him; we must hold him steadily in our hearts and in our minds, until, just as the sunlight prints the object on the sensitized plate of the camera, so we, "beholding, are transformed into the same image, from glory to glory." Supernatural! Yes, and yet very natural, too.

We grow like those we live with, those we love; every day, beholding, we are transformed, and the same law holds here. If we are so little like Christ, is it not because

we are so little with Christ?—  
Young Folks.

### **KEEP YOUR EYE ON HIM.**

Man's greatest need is an anchoring ideal. If he trusts himself he fails. Most men of sense know this. "He that trusteth in his own heart is a fool," says Solomon. In time of battle the true soldier keeps his eye on the colors of his regiment. If the standard advances he goes forward. If the flag remains stationary, he stands in his place. If his regiment's guidon retreats or moves by the flank, he act accordingly. So the true soldier in the army of the Lord has Christ for his ideal, and he keeps his eye on him. How important this is! Andrew Murray says: "It is easy to get so engrossed in the human interest there is in our work that its spiritual character, the supernatural power needed for it, the direct working of God in us and through us—all that can fill us with heavenly joy and hope, is lost out of sight. Keep your eye on your Master, on your King, on his throne. Ere he gave the command and pointed his servants to the great field of the world he first drew their eyes to himself on the throne, 'All power is given me in heaven and on earth.' It is the vision, the faith of Christ on the throne, that reminds of the need, that assures us of the sufficiency of his divine power. Obey, not a command, but the living Almighty Lord of glory; faith in him will give you heavenly strength."

### **PREACHERS AND PREACHING.**

It is seldom that a better appointment makes a preacher more pious.

Without midnight prayer the preacher burns midnight oil to lit-tle purpose.

When the devil wants to do an extra good day's work he puts on a preacher's coat and hat.

Before some preachers will throw a stone at sin they want to know who is hiding under it.

Some preachers are afraid to declare that the wages of sin is death, for fear their pay will stop.

About the leanest Christian you can find is an able-bodied preacher who has located to improve his worldly prospects.—Selected.

Let us not content ourselves with putting only our festal days into the calendar. No day can be insignificant when every day is to be accounted for.—*Hannah More.*

### **GIVING A TENTH.**

A wealthy Canadian lumber merchant died lately leaving an estate valued at \$2,750,000. In his will he gave away about \$300,000 to various benevolent purposes. In giving the remainder to his relatives he advises them to set aside at least one-tenth every year for the Lord. He himself during his life was noted for his liberality to good causes. One-tenth seems to be merely the smallest amount a Christian should give. We devote regular amounts to other things in our daily lives; why not be thus systematic in our dealings with the kingdom of God. The measurement of prosperity, success, happiness by the dollar standard is one of the things which gives perverted views of life. Let us lend to the Lord with a free hand, knowing that "he careth for us."—*Union Gospel News.*

### **THE BEST WAY TO CARE FOR OURSELVES.**

We ought to set good examples, as well as to follow them. Lord Bacon says: "Set it down to thyself as well to create good precedents as to follow them." Yet our selfish nature prompts us, for our own sake, to go in a good way already marked out, rather than to indicate for others a way that is safe for them to go in. But if we only think of ourselves, we do not really act for our own best interests. Forgetting self is a duty in the line of caring for self.

How easy it is to be sure that God's cause is losing ground! We can confidently prophesy on the strength of such knowledge. It is so nowadays. It has been so in former times. One hundred and fifty years ago, in Geneva, Voltaire prophesied that, before the beginning of the nineteenth century, Christianity would have disappeared from the face of the earth. He saw the tendency of things. Before a hundred years had passed by, the room in which the philosopher uttered the prediction was a Bible Society depository, and more Bibles were being circulated from that center than in all the eighteen centuries before. We cannot make safe calculations about the progress of God's cause if we leave God out of account.—*S. S. Times.*

A soft answer turneth away wrath; but grievous words stir up anger.

**A REMARKABLE MOVEMENT.**

The great movement away from Rome in Austria is as remarkable, if not more so, than the anti-clerical movement in Spain. There is much to ponder in the following public declaration made by Dr. Eisenkolb in the Austrian Parliament some time since. His words, as officially reported, were these: "We have joined this movement ("Away from Rome") out of the inner convictions of the heart. We do not intend to act dishonestly in the adoption of our new confession. We have taken our catechism in the hand and we have been learning what the true character of Christian faith is. Our hearts have been opened to the influences of the gospel, and we now belong to Jesus Christ our Savior. We will not allow that anybody, be he clerical or lay, step between us and our Savior and claim to be the mediator. We are happy in being able to take up the battle for true Christianity for the gospel, because our hearts belong to the Savior. There was a time when Austria was at the point of becoming Protestant, but the murder of John Hus and the slaughter of many thousands of the Czechs and the battle of the White Mountain forced our ancestors into the folds of Rome. We are now determined to carry this propaganda for Protestantism to all the corners of the empire, but it is not done for the purpose of offending the Roman, Catholics, and least of all out of personal enmity to the priests and other church officials; but it is done for the cause of the gospel truth." This "Away from Rome Movement" has not been a matter of propagandism by outside forces, but a spontaneous turning to the light on the part of a large number of people. It is increasing rapidly.—Sel.

**CULLINGS.**

The "Western Christian Advocate" says that Brooklyn has a genius who has evolved "The Industrial Co-operative Universal Brotherhood," whose object—to state just a few of the little things it aims at—is to secure general liberty, equality, justice, security, comfort, satisfaction, and supreme happiness to all wage-workers. The circular appeals to all wage-workers and small storekeepers to choose at once between slavery and liberty, starvation and plenty, poverty and wealth, misery and luxury, despair or happiness. We rejoice over this great discovery. We have been waiting for it a long while, and we hope the new Society will lose no time in adopting its constitution and by-laws and getting in its work.

The "Literary Digest" says that Church insurance has been up to the present successful in the Protestant Episcopal diocese of Indianapolis. The Mutual Church Insurance Association of the Diocese of Indianapolis, organized in 1883, insures churches, presbyteries and schoolhouses against loss by fire or lightning to the amount of ten million dollars on churches and five million dollars on other buildings. The rate of annual premium is one-quarter of one per cent, while the charges of old lines are (for five years) three-quarters of one per cent on unexposed brick church buildings, and a half per cent on wooden dwelling-houses, and three per cent on wooden school buildings in Indianapolis. It saves to the churches of the diocese about four million dollars a year, which would otherwise have gone to the standard companies. All officers and directors are elected from the clergy, the Bishop being ex officio President. The organization is on the mutual plan, but keeps an ever-increasing reserve fund. Its funds are invested in United States bonds, and are not lent or used for any outside business.

A writer in "Harper's Weekly" says that although the Sultan is very rich, he is probably more unhappy today than he has been before this many a year, for pecuniary reasons. He has been trembling so long in anticipation of assassination that tremblings have become second nature to him, and he would probably not enjoy his morning walk if, for any reason, he forgot to suspect a lurking murderer behind every bush in the garden. Personal terror may therefore be said to be his normal condition; but now he has real trouble of another kind. Unfriendly powers are making him pay out good money, partly for

outrages, and partly for property. If there is one thing he loves more than his life it is his hoarded money. If there is one thing he prefers to killing an innocent gardener, having joyously taken him for an assassin, it is to bilk a creditor. But Mr. McKinley made him pay the missionaries for property destroyed during the Armenian outrages, and the French government has now forced him to raise 4,000,000 francs to pay for some quays constructed for his government by a French company. This is a poor time to be a Sultan, in spite of the many alleged attractions of his high office.

The great strike of the steel workers against the steel trust was begun in a very dignified way, and up to this writing there are no deeds of violence to record. The natural outcome of the gigantic steel trust was the combination of all the workers involved. How otherwise could they secure their rights. The steel trust seems to have the best of the argument thus far. It is willing to concede the demands of the men as to wages and hours, but it will not grant the demand to employ no one but union men. The steel workers claim that, as long as the corporation is allowed to employ non-union men, it holds in its hand a club wherewith it can beat unionism to death. But this can scarcely be, for if the men have what they demand as to hours and wages, and then have the chance to propagate unionism, there need be no fear that their organization will die. It is not well to demand too much at one time. A gradual advance is best with less irritation and conflict.—Ex.

**HUMOR.**

An Irishman was painting his barn, and was hurrying the work with all his strength and speed. "What are you in such a hurry for, Murray?" asked a spectator. "Sure, I want to get through before me paint runs out," was the reply.

Our little friend Phoebe (nearly 5) is left-handed, states the "Presbyterian." Her father said one day: "Phoebe, I do wish you would use your right hand." "Well, papa, I would," was the quick reply, "if it was on the other side."

"Your services are no longer required!" said the great metropolitan editor to the reporter who had written up a sensational elopement. "Why?" was the startled question. "Because you wrote up the elopement of the waitress and the janitor without calling one society favorite and the other a man of leisure and a well-known clubman. Such carelessness for opportunities must be punished."—Boston Transcript.

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All one day that you live, my brother, there is enough mercy packed away into it to make you sing not only through that day, but through the rest of your life. I have thought sometimes when I have received great mercies of God that I almost wanted to pull up, and to "rest and be thankful," and say to him, "My blessed Lord, do not send me anything more for a little while. I really must take stock of these. Come, my good secretaries, take down notes, and keep a register of all his mercies." Let us gratefully respond for the manifold gifts we have received, and send back our heartiest praise to God, who is the giver of every good thing. But, dear me, before I could put the basketsful on the shelf there came wagons loaded with more mercy.—Spurgeon.

#### A TRUE FRIEND.

A man came into my office a few years ago and said, "I want to get your interest in a young man who has just come out of the penitentiary. He has tried to get work but has not succeeded. He is ashamed to have any one see him." I said, "Bring him in." I took him by the hand and asked him to dinner. When I took him to my family I introduced him as my friend. When I said to my little girl three or four years old, "Emma, that is papa's friend," the little girl kissed him. He wept bitterly. I said "What is the matter?" He said, "I have not had a kiss for years. The last I had was from my mother when she was dying, and I did not know that any one would ever kiss

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me again." The hard, proud heart of that man was broken. I don't know that I ever had a truer friend.

**Evil Thoughts.**—Some young converts are much distressed about evil thoughts. Now the sin lies not in their coming into your mind, but in your harboring them. As one has said, "We cannot help the birds from flying over our heads, but we can prevent their building their nests in our hair."

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